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THE JOURNAL
OF THE
POLYNESIAN SOCIETY

CONTAINING
THE TRANSACTIONS AND PROCEEDINGS
OF THE SOCIETY.

VOL. XVII.

1908.



New Plymouth, N.Z. :
PRINTED FOR THE SOCIETY BY THOMAS AVERY, DEVON STREET.
1908.

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CONTAINING THE TRANSACTIONS AND
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(Authors are alone responsible for their respective statements.)

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New Plymouth, N.Z.

PRINTED FOR THE SOCIETY BY THOMAS AVERY.

AGENT FOR AMERICA: Rev. S. D. PEET, EDITOR OF "THE AMERICAN ANTIQUARY," CHICAGO.
1908.

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THE Society is formed to promote the study of the Anthropology, Ethnology, Philology, History, and Antiquities of the Polynesian races, by the publication of an official journal, to be called "THE JOURNAL OF THE POLYNESIAN SOCIETY," and by the collection of books, manuscripts, photographs, relics, and other illustrations of the history of the Polynesian race.

The term "Polynesia" is intended to include Australasia, New Zealand, Melanesia, Micronesia, and Malaysia, as well as Polynesia proper.

Candidates for admission to the Society shall be admitted on the joint recommendation of a member of the Society and a member of the Council, and on the approval of the Council.

Every person elected to membership shall receive immediate notice of the same from the Secretaries, together with a copy of the Rules, and on payment of his subscription of one pound shall be entitled to all the benefits of membership. Subscriptions are payable in advance, on the 1st of January of each year, or on election.

Papers will be received on any of the above subjects if sent through a member. Authors are requested to write only on one side of the paper, to use quarto paper, and to leave one inch margin on the left-hand side, to allow of binding. Proper names should be written in ROMAN TYPE.

The price of back numbers of the Journal, to members, is 2s. 6d.

Vols. i., ii., iii., and iv. are out of print.

Members and exchanges are requested to note that the Society's Office is at New Plymouth, to which all communications, books, exchanges, etc., should be sent, addressed to Hon. Secretaries.

VOL. XVII—1908.

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AS AT 1ST JANUARY, 1908.

The sign * before a name indicates an original member or founder.

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1901-1903—E. Tregear, F.R.H.S., etc.

1904-1908—S. Percy Smith, F.R.G.S.

LIST OF EXCHANGES.

THE following is the list of Societies, etc., etc., to which the JOURNAL is sent and from most of which we receive exchanges:—

High Commissioner of New Zealand, 13 Victoria Street, Westminster, London, S.W.

Anthropologische, Ethnographische, etc., Gesellschaft, Vienna, Austria.

Anthropologie, Société d', 15, Rue Ecole de Medicin, Paris

Anthropologia Societa, Museo Zoologica, Florence, Italy

Anthropological Society, Royal, of Australia, c/o Board of International Exchanges, Sydney

Anthropological Institute of Great Britain, 3 Hanover Square, London, W.

Anthropologie, Ecole d', 15 Rue Ecole de Medicin, Paris

Australasian Association for the Advancement of Science, 5 Elizabeth Street, Sydney

American Oriental Society, 245 Bishop Street, Newhaven, Conn., U.S.A.

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Bataviaasch Genootschap, Batavia, Java

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Bernice Pauahi Bishop Museum, Honolulu, H.I.

Ethnological Survey, Manila, Philippine Islands

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Japan Society, 20 Hanover Square, London, W.

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vii.

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Royal Geographical Society of Australasia, 70 Queen Street, Melbourne
Royal Geographical Society of Australasia, Adelaide
Royal Society, Burlington House, London
Royal Society of New South Wales, 5 Elizabeth Street, Sydney
Royal Asiatic Society of Bengal, 87 Park Street, Calcutta
Royal Colonial Institute, Northumberland Avenue, London

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Société Neuchâteloise de Géographie, Neuchâtel, Switzerland

University of California, Library Exchange Department, Berkeley,
California

Wisconsin Academy of Science and Arts, Madison, Wisconsin, U.S.A.

ANNUAL MEETING OF THE SOCIETY.

Held at New Plymouth, N.Z., 21st February, 1908.

THE annual meeting was held as above, at the Borough Council Offices. The President (in the chair) and Messrs. M. Crompton Smith, W. L. Newman, W. Kerr, J. B. Roy, R. C. Hughes, J. H. Parker, and M. Fraser, being present.

The minutes of the last annual meeting were read and confirmed; and the annual report and balance sheet for 1907 were then passed, and ordered to be printed in the next number of the JOURNAL.

The usual ballot, under Rule 5, was then taken, and the names of Messrs. Fraser, Newman, and Corkill were drawn for retirement from the Council, but—as will be seen below—were re-elected.

The following officers for the year were then re-elected :—

President—S. Percy Smith.

Council—Messrs. Fraser, Newman, and Corkill.

Auditor—W. D. Webster.

A hearty vote of thanks was passed to the original member for his very liberal offer, referred to in the annual report, and the Council were requested to take such steps as seemed best to endeavour to carry out the conditions under which the offer was made.

ANNUAL REPORT OF THE COUNCIL.

For the year ending 31st December, 1907.

THE Council has pleasure in presenting to the annual meeting its fifteenth annual report on the proceedings of the Society for the last twelve months. The past period has not been marked by any very noticeable features. Our work of collecting and publishing original matter connected with the Polynesian Race has gone steadily forward, and our JOURNAL in which such matter appears has been issued with greater regularity than heretofore. It was deemed advisable to change the locality where the JOURNAL is published, after the issue of the first number for last year—not through dissatisfaction with our late publishers, who have always turned out excellent work, but on account of the greater ease of managing the issue when Editor and Publisher are in telephonic communication. Hence arrangements were made with Mr. Thos. Avery of New Plymouth, who now prints and publishes the JOURNAL in a satisfactory manner. This change has been a great relief to the Editor.

At the beginning of last year we received notice from the Government that in pursuance of a general policy, the postal facilities hitherto accorded to us in the free transmission of our correspondence, etc., would cease. Nor, on representation, did the Government see its way to issue to us official stamps. This meant a considerable increase in our expenditure, but this was mitigated somewhat by several of the Government Departments, Public Libraries, etc., agreeing to subscribe to the Society's publication, through which means and strict economy, we have come out at the end of the year on the right side of the balance-sheet. Our appeal to the Government to grant free postage was based on the fact that the work our Society is doing is of a similar public character to that performed by Government Departments, and at Government expense in most other countries. Unfortunately, New Zealand, which is in the fore front of progress in so many things, is distinctly backward in the encouragement given to Ethnology and kindred subjects. Failing this encouragement, we must do our best without it, in the certainty that our efforts are appreciated outside these lands, by those who are competent to judge. The cessation of free postage has obliged us to discontinue the gratuitous distribution of the JOURNAL to several Institutions, Public Libraries, Government Departments, etc.

The amount of original matter forthcoming and on hand still increases, and for lack of funds to publish it, remains in manuscript. The valuable MSS. left by the late Dr. W. Wyatt Gill, Mr. Ferguson's papers, Mr. Eladon Best's Urewera history (over seven hundred foolscap pages), the valuable collections of Rarotongan traditions, the Marquesan traditions, and numerous other papers on Maori subjects, must remain until funds can be provided for their publication. In this connection a most important and liberal offer has been made to the Society by one of our original members, which, if the conditions can be complied with, will greatly relieve this stress. The offer is to the effect that this gentleman, will give the sum of £100 to aid in publishing the above MSS. if a further sum of £400 is raised by the members of the Society or others, to be devoted to the same purpose. Here is a chance for many of our New Zealand Colonists, who are well able to afford it, to assist in the National work of preserving the old records of a race that is rapidly passing away—at any rate those who are able to supply information so often required when the details of these manuscripts come to be studied. The liberal offer now made is one that, on no account should be allowed to fall through, for a similar one may never be repeated.

The Maori Dictionary, to be published by the Government under the auspices of the Society, has made fair progress under its enthusiastic editor, the Venerable Archdeacon H. W. Williams, M.A. But it is scarcely probable that the coming year will see its conclusion in a form sufficient for the printer. The compilation and arrangement of such a work involves a vast amount of labour and research, which none but an enthusiast like the compiler would ever contemplate.

The Niue Vocabulary, referred to in former reports, was published by the Government Printer in the early part of the year. It is clearly and carefully printed, and contains one hundred and seventy-nine pages. We may be thankful that this further contribution to the languages of Polynesia has been preserved in print.

The arrangements made last year with the Board of Education to house our library in the fire-proof Technical School building has not yet eventuated, for the simple reason that it was thought advisable to allow the walls to become thoroughly dry before removing the books there. It is anticipated the removal will take place within the next month or so.

Our losses by death, during the twelve months under review, have not been so considerable as last year. Amongst them may be named Sir James Hector, F.R.S., Mr. John Tinline, of Nelson, and Mr. T. H. Smith, late judge of the Native Land Court, and a first-rate Maori scholar.

Through deaths, resignations, and names struck off the roll for non-payment of subscriptions, we lost several members, but our numbers on the 1st of January, 1908, through election of new members, are rather more than those of the previous year. We commence the year 1908 with the following numbers ;—

Patron	1
Honorary Members ..	8
Corresponding Members	16
Ordinary Members ..	175
	<hr/>
	200

The above figures show an increase of thirteen members.

Owing to the increase in our membership and sale of the JOURNAL, we are enabled to show a credit balance at the end of the year, which otherwise would not have been the case. as we now defray the cost of postage.

There are thirty-four members in arrear with their subscriptions, some of whom will have to be struck off the roll as defaulters; for requests for payment of their dues have no effect on them. Our total income for the year was £189 19s. 10d., the expenditure £177 5s. 5d., leaving a balance of £12 14s. 6d. to go against the liability for printing the December JOURNAL, which properly belongs, however, to the year 1908.

One of our Secretaries, Mr. W. H. Skinner, will be absent from New Zealand during the current year. Mr. Newman and the President will carry on his duties in the meantime.

BALANCE SHEET.

xi.

POLYNESIAN SOCIETY.

BALANCE SHEET FOR YEAR ENDING 31ST DECEMBER, 1907.

RECEIPTS.		EXPENDITURE.	
	£ s. d.		£ s. d.
Balance from last year	37 1 11	Whitcombe & Tombs, Printing and Publishing Journal—	33 17 6
Members' Subscriptions and Sale of Journal	162 18 0	No. 3 of Vol. XV.	29 12 6
		" 4 " XVI.	41 0 0
		" 1 " XVI.	
		Thos. Avery, Printing and Publishing Journal—	
		No. 2 of Vol. XVI.	25 0 0
		" 3 " "	37 0 0
		Stationery	0 10 6
		Bank Charge	0 10 0
		Dawson & Co., Lithographers	0 6 0
		Insurance Premium (on Library)	1 2 6
		Postages	8 6 5
		Balance at Bank of New South Wales	12 14 6
	£189 19 11		£189 19 11
CAPITAL ACCOUNT.			
	£ s. d.		£ s. d.
To Balance January 1st, 1907	111 1 4	By Deposit with New Plymouth Savings Bank—	
" Interest Wellington Trust and Loan Co.—		January 1st, 1908	115 7 3
December 31st, 1907	2 18 9		
" Interest New Plymouth Savings Bank—			
December 31st, 1907	1 7 2		
	£115 7 3		£115 7 3

Examined and found correct—
 WILLIAM D. WEBSTER, Hon. Auditor. W. H. SKINNER } Hon. Treasurers. New Plymouth, 3rd February, 1908.
 W. L. NEWMAN }

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By

HISTORY AND TRADITIONS OF THE TARANAKI COAST.

CHAPTER VII.

TARANAKI TRIBES AND THEIR BOUNDARIES.

IN preceding chapters, we have brought the history of the people we are dealing with down to their arrival, and settling down in New Zealand. It remains to gather up the various threads of story as they have been preserved by the tribes, and endeavour to weave them into something like a continuous history. The amount of *data* we have for this purpose is considerable; but it is too frequently of a very sketchy nature, and often the incidents cannot be placed in their proper sequence.

But before relating what has been preserved on the above subject, it will be convenient to place on record, so far as may be, an enumeration of the tribes and *hapus* occupying the Taranaki Coast, taking their names as we find them at the date of the arrival of Europeans in the country. It was at a little before that time that the most momentous events in the history of the Coast occurred, and the tribes known then to be in existence were the actors and sufferers in those troublous times. Northwards of the true Taranaki Coast, or north of Mokau, the series of tribes that occupied those parts should find a mention here also, for we shall constantly come across their names in following out the history of the Taranaki tribes proper.

TAINUI TRIBES.

From the Mokau river—which may be taken as the Northern boundary of the Taranaki tribes, as it is of the present Province—northwards to Manukau Harbour, a coast line of over one hundred and twenty miles, we find a number of tribes and *hapus*, who may be styled generally the Tainui tribes, because they are largely descended from

the crew of the "Tainui" canoe that formed one of the fleet of 1350, and which canoe finally found a resting place in Kawhia Harbour, where, to this day may be seen two pillars of stone, named Puna and Hani, placed there by the Maoris to show the exact length of the vessel where she finally rotted away.* A very significant name is that of Ahurei, close to the spot where "Tainui" perished. It was the *tuāhu* or altar set up by Hoturoa the captain of the "Tainui" on her arrival, and is named in memory of the district in Tahiti from whence they came—now called Te Fana-i-Ahurei. Close to is Hawaiki, where Hoturoa's wife planted the first *kumara*, brought over in the "Tainui." Many details as to these tribes are to be found in Mr. John White's "Ancient History of the Maoris," Vols. I., II., and III., but his matter sadly wants editing and arranging on an historical basis. So far as this narrative is concerned, we may, for the present, consider these Tainui tribes as having two great divisions, viz.: Waikato and Ngati-Mania-poto, with which are connected a large number of sub-tribes and *hapus*. In very general terms it may be said that the Waikato tribes occupied all the coast from Manukau to the Marokopa river eight miles south of Kawhia, and Ngati-Mania-poto south of Marokopa to about Mohaka-tino river, two miles south of Mokau. Included within the Waikato territories, as here defined, were the homes of the Ngati-Toa tribe, who lived at Kawhia and Marokopa until the year 1821, when they migrated to Otaki and Kapiti Islands in Cook's Straits, as will be related later on, their places being taken by Ngati-Apakura, Ngati-pou, and other sub-tribes of Waikato shortly afterwards.

On the banks of the Mokau river and that neighbourhood, lived the *hapus* of Ngati-Mania-poto, named:—

Ngati-Rora, Ngati-Uru-numia, Ngati-Rakei, Ngati-wai-korora,
Ngati-wai, Ngati-pu, Ngati-Ihia.

Some of these we shall often come across again.

NGAI-TAHU OF MOKAU.

But there appears to have been in occupation of Mokau, in very early times a tribe that it is certainly very suprising to find here, for, if it is the same, it distinctly belongs to the "Taki-tumu" migration, which settled on the East Coast and in the Middle Island. These people were called Ngai-Tahu. Messrs. W. H. and John Skinner obtained some information about them, which is briefly as follows:—"Ngai-Tahu came to New Zealand prior to the general migration, and mixed with the *tangata-whenua* people who were then living at Mokau. They

* See Plate No. 5, from a photograph by Mr. R. W. S. Ballentyne, in which the two stone pillars are shown. They are between 60 and 70 feet apart, and thus serve to denote the probable length of one of these famous canoes.

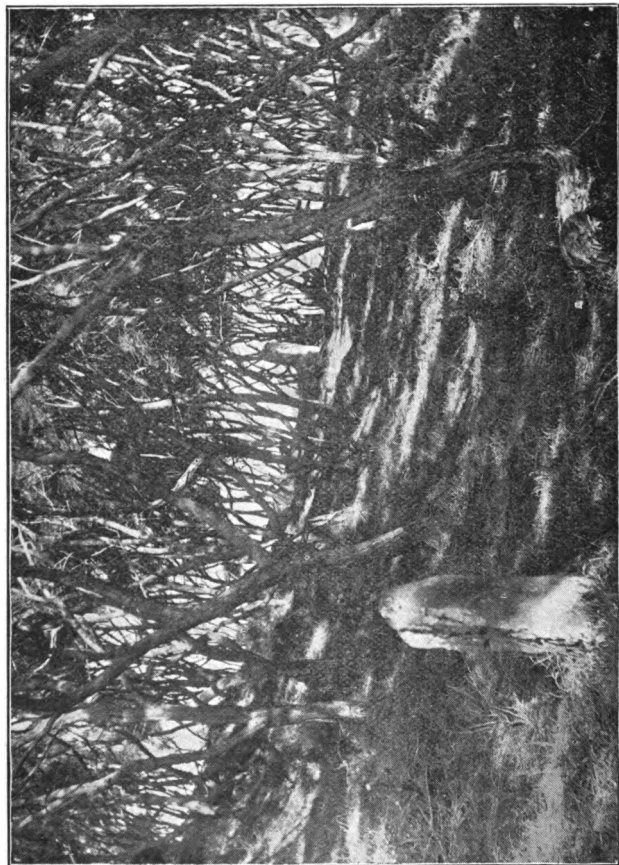


Photo by R. W. S. Ballantyne.

PLATE No. 5.

Stones marking the length of the "Tainui" canoe at Kawhia.

lived principally around Mohaka-tino river (two miles south of Mokau) and had a large house there at Waihi. They also occupied a strong *pa* called Rangi-ohua. Many generations ago—how many the natives do not now know, but Tatana says it was before Rakei's time, and he lived seventeen generations ago (see below)—they were attacked by Ngati-Tama, and driven into the fortified *pa* of Rangi-ohua. Here they were besieged, but by the powers of their incantations—so it is said—they opened a way from the *pa* by a subterranean passage at a place called Tawhiri, and so the main body escaped, and thence fled to Taupo, afterwards to Ahuriri, Wellington, and subsequently to Nelson and Otago. Only one man named Rokiroki and a woman named Kaea fell into the hands of Ngati-Tama, and from these two are descended several of the families now living at Mokau, such as Mr. Phelp's wife, Te Rera's family, and others. They call themselves Ngai-Tahu. Taiaroa (late chief of the Otago Ngai-Tahu) once laid claim to lands at Mokau, on account of his ancestors having formerly owned lands there, but his claim was disallowed. Rakei, before mentioned, was a descendant of Hape who came over in the 'Tainui' canoe. He married a woman of the 'Toko-maru' canoe, and their daughter, Kiwi-nui, was the mother of Rakei." (From Journal Polynesian Society, Vol. I., p. 227, it will be seen that Rakei—who is the eponymous ancestor of Ngati-Rakei of Mokau—was married to Kara-pinepine, a great granddaughter of Mateora, one of the crew of the "Tainui," and therefore Rakei must have flourished eighteen or nineteen generations back from the year 1900, *i.e.*, about 1425 to 1450, *s.p.s.*) "After the Ati-Awa—the descendants of Te Tini-o-Pawa-tiretira—had driven out Ngai-Tahu, they took possession of the whole of the Mokau country, and retained it till Titoko-rangi, a chief of Waikato, (? Ngati-Mania-poto) with his tribe came down and drove them out to beyond Mohaka-tino, and they have retained possession ever since." (See *infra* on this subject.) "It was not Ngati-Mania-poto who drove out Ngai-Tahu; on this my informants are all agreed."

When at Waitara in March, 1897, with Mr. W. H. Skinner, old Watene Taungatara, a good authority, confirmed to us the fact of the Southern Ngai-Tahu having once lived at Mokau. An old man of Mokau, named Rihari, in January, 1906, also corroborated part of the above story, but said the period of the expulsion was long after the "Tainui's" arrived. The Ngai-Tahu, he said, lived just opposite Mahoe-nui on the Mokau river, and the place where they so mysteriously disappeared is near a rock in the bend of the river there, which the Maoris to this day believe has miraculous powers—if any one touches it a whirlwind springs up at once!

The late Mr. G. T. Wilkinson, Government Native Agent for Waikato, kindly made some inquiries as to the descendants of Ngai-Tahu on the Upper Mokau, and he supplies the following table of descent

Ngai-Tahu : : : : Kaea Ko-rokiroki Kuia-puru Pa-hoka Tuki-ata Pare-hauka Te Kapa-te-Aria	from Kaea to Te Kapa, wife of Te Rangi-tuataka (died at Mahoe-nui, 11th June, 1904) elder brother of the late Wetere-te-Rerenga, principal chief of Mokau. Mr. Wilkinson adds—"A celebrated canoe was made, or rather commenced but never finished, by Ngai-Tahu at Mokau—it was called 'Whakapau-karakia.' It is said both the <i>pa</i> of Rangi-ohua and the remains of the canoe are to be seen at Mokau at this day." The period of Kaea, however, here given differs considerably from that shown above.
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No doubt there is some foundation for this story. A party of people driven from Mokau may have afterwards formed part of the great Ngai-Tahu tribe; whose main stem, however, must be looked for in their ancestor Tahu-makaka-nui, whose home was at the East Cape, the younger brother of Porou, who was born about 1350, at the time of the *heke*. (See Journal Polynesian Society, Vol. XV., p. 93.)

NGAI-TARA-POUNAMU.

Whilst the "Tainui" tribes were thus practically confined to the north of Mokau, there was one small tribe whose ancestors formed an inclusion within the "Toko-maru" boundaries. This was the tribe of Ngai-Tara-pounamu.

After the "Tainui" canoe had landed most of her people and cargo at Kawhia, she was brought on south by some of the crew, under a chief named Tara-pounamu, who apparently was not satisfied with Kawhia as a home. They put in at Mokau, and for some reason one of the stone anchors of the canoe was left there near the bluff under the Mokau Township, in a cave on the north side of the river, half-a-mile within the entrance.* It was here also that, as tradition states, some of the skids of the canoe, or, as others say, some of the *whariki*, or flooring of branches was left, and from them sprung the trees called Tainui or Nonokia (*Pomaderris Apetela—tainui*) a handsome shrub, which was originally confined to a few small clumps between Mokau and Mohaka-tino, and also at Kawhia (now extinct in the latter place says Mr. Cheeseman, N Z. Flora, p. 100), but which is common in Australia. It is suggested that the original spot on which this shrub was found growing was at Kawhia, and that when the canoe came on to Mokau some of the branches were placed in it for *whariki*. In after times it came to be believed that the shrub was brought from Hawaiki. It grows readily from cuttings.

* This anchor has had some strange adventures, for it was taken away from Mokau by a European, with the intention of making money out of its sale; but such an outcry was raised that in the end he had to take it back to the place it came from.

From Mokau the "Tainui" went on to Wai-iti, a stream some twenty-seven miles north of New Plymouth, where they found that Turi and his party of the "Aotea" canoe had preceded them, and had burnt all the fern along the sea shore. It is said also that at Mimi, a few miles further south, they came across some of the crew of the "Toko-maru" who claimed that particular country. So Tara-pounamu settled down at Wai-iti with his party, and the "Tainui" was hauled up on the sandy beach there. After a time, one of these men desecrated the canoe by easing himself within it. When Hoturoa, the captain, who was at Kawhia, heard of this, he was extremely angry at their sacred vessel having been so shamefully used. So he sent a party of men all the way from Kawhia, who took the canoe back with them, and left her near the Maketu village, where, as has been said, she eventually rotted away.

But Tara-pounamu and his people remained at Wai-iti, and built a *pa* and lived there, probably for some few generations. We will now quote from Journal Polynesian Society, Vol. II., p. 216, Te Whetu's story of the end of this tribe:—"After living there many years some went on a fishing excursion in their canoes, which were forty in number." (Probably this is an exaggeration; the old fishing canoe usually carried from four to six people in it.) "While out at sea, a fierce storm came on, and this 'Puhi-kai-ariki' (as they call it) drove the canoes before it. On the fourth day they reached Rangitoto or D'Urville Island at the north end of the Middle Island, and here the people landed. After a short stay there they removed to the western side of the Island, to a place called Moa-whiti, or Greville Harbour, where they permanently established themselves. There they engaged in cultivating the soil and fishing; and when they saw the plentiful supply of food to be obtained there they decided to fetch their women and children from Wai-iti. They accordingly set out, and by-and-bye they all returned to Rangi-toto Island. Then it was that they were first seen by the inhabitants of the island, who, being very numerous, could not be either opposed or molested; so wives were given them, and thereafter the two tribes became one and lived together." It was in the time of Kao-kino's son that these people left Wai-iti.

Apparently all this tribe left the Taranaki Coast, for they are not known by that name now in the locality where they formerly lived. Hohepa Te Kiaka, the last of the tribe of Rangi-toto, died at Kaiaua, near Wakapuaka, Nelson, in 1890.

Now the inhabitants of the island who were found at D'Urville Island by the migration from Wai-iti, must have been some of the original *tangata-whenua*, for, even if they had been descendants of the crew of "Kura-haupo," some of whom settled at Pelorus Sound near D'Urville Island, as has been shown in Chapter VI., they could not

have increased in numbers to the extent indicated by Te Whetu's narrative, so that they "could not be either opposed or molested."

It may be remarked as significant, that the name of the chief who came across Te Moana-nui-a-Kiwa from Hawaiki to New Zealand in the "Tainui" canoe, and who settled at Wai-iti, was Tara-pounamu or "Jadite-barb." This shows a knowledge of the *pounamu* or jadite prior to the departure of the fleet from Hawaiki in 1350, and appears to support the well known tradition of Nga-hue's voyage to New Zealand and back to Hawaiki, when he took back with him a block of jadite, afterwards converted into axes with which some of the vessels of the fleet were hewn out. We shall see later on at what an early date after the arrival of the *heke*, these Taranaki people made expeditions to the Middle Island to procure the green jade.

NGATI-TAMA TRIBE.

We now come to the Taranaki tribes proper—that is, those tribes that live within the Province of Taranaki, from the Mokau river southwards—but we must be careful to remember that there is a tribe known by that name (*i.e.* Taranaki) living further south, though the outside tribes always refer to this congeries of tribes as Taranaki. Ngati-Rakei occupied the country around the mouth of the Mokau, and as far south as Mohaka-tino river, a distance of two miles; but they were so mixed up with their southern neighbours, the Ngati-Tama, as often to be confused with them. Indeed it would be difficult to separate them, for inter-marriage was frequently taking place. The lands of the Ngati-Tama tribe extended from Mohaka-tino river to a place named Titoki, two miles south of Puke-aruhe *pa*. They thus had a sea frontage of about fourteen miles, and their boundaries extended inland until they were met by those of Ngati-Hāua,* of Upper Whanganui, and with whom they were often allied in war and also in marriage.

This tribe takes its name from Tama-ihu-toroa, great grandson of Tama-te-kapua, captain of the "Arawa" canoe. Of this I have no proof beyond the statements of the people, confirmed by those of Rotorua. But if it is so, it probably means that there is a considerable amount of *tangata-whenua* blood in the tribe, and that one of the more forceful descendants of the *heke* has, as so often occurs, managed to leave his name as principal progenitor of the tribe.

Te Whetu, a well informed man of Te Ati-Awa, says that Ngati-Tama absorbed the remnant of Ngai-Tara-pounamu, left behind at

* Not to be confounded with Ngati-Haua, of Matamata in the Thames Valley, which is a Waikato tribe, and the most famous man of which was Wiremu Tamihana, the so called King Maker.—See his life by Judge J. A. Wilson.

Wai-iti when the rest of the tribe migrated to D'Urville Island; and that Ngati-Tama were also closely allied by marriage with Ngati-Toa and Ngati-Rarua, of Kawhia, a fact which accounts for their allowing Te Rauparaha and his men, with Tu-whare's expedition in 1819; to pass through their territories unobstructed. Tama-ohua, Ue-rata and Ue-marama were also noted ancestors of Ngati-Tama. Whatever may be their origin it is quite clear that Ngati-Tama has been at one time one of the bravest tribes in New Zealand, whose warriors have over and over again hurled back the strength of Waikato on the numerous occasions, when the latter attempted to force the passage to the south, past the Kawau and other strongholds. Their territory is a mere strip of level fertile land along the coast, and a very large extent of broken forest country behind, and includes the White Cliffs, or Pari-ninihi, 900 feet high, that barred the way to hostile incursions from the north—even if they passed the strongholds held by Ngati-Tama on the far side of the Cliffs, a feat not often accomplished. Ngati-Tama, in fact, held the keys of Taranaki, and they proved themselves very capable of doing so.

Their territory has very many fine *pas* in it, the most celebrated of which have been mentioned in Chapter I. There is another named Puke-kari-rua just about a mile south of Mokau, standing as a peak on the range which rises some 800 feet from the coastal flats, that is remarkable for the number of terraces still very plainly to be seen from the high road. There are eight of these terraces, each one of which, in former times, would be palisaded. It was built by a chief named Tawhao in the long ago.

Immediately on the south bank of Mokau rises a fine hill of a conical shape, some 500 feet high. This is named Puke-kahu, and on it in former days was lit the bale-fire which denoted the coming of hostile forces from the north and gave warning to many a *pa* to be on the alert as far south as Puke-aruhe.

The Pou-tama rock, which gives its name to that part of the district, and which has been the scene of many a fierce encounter as will be related later on, has a tradition relating to its origin which partakes of the same character as so many recited in Maori legends in connection with their belief in the efficacy of *karakia*, and also with the movements of mountains. Pou-tama was a man of the olden time—quite possibly belonging to the nebulous period of the *tangata-whenua*—whose present representative is the rock, or reef, of that name. Outside it lies another reef named Paroa, also named after a man. On one occasion Poutama paid a visit to the Taranaki people living near Warea, some twenty-five miles south of New Plymouth (and which was a large palisaded village in the early fifties, situated on the sea coast. The name is now applied to a European village on the main

road*). At a place named Tai-hua near there, Pou-tama beheld out at sea a reef of rocks shaped somewhat like a canoe with men in it, and off which was an excellent fishing ground. This rock was much coveted by Pou-tama, whose own coast was defective in such places. (The fact is, that the rocks around Warea are volcanic and capable of withstanding the wear and tear of the sea; whilst those along the coast at Pou-tama are either sandstone or *papa*, which does not resist the action of the waves to near so great an extent.) On his return to his own home, Pou-tama decided to apply his powers of magic to the removal of the rock to his own coast, and thus enjoy in perpetuity a good fishing ground. Meanwhile, Paroa who dwelt at the Kawau *pa*, a little to the south of Pou-tama's home, heard of the fame of these rocks, and decided to forestall the latter and secure them for himself. So Pou-tama set to work, using his most powerful incantations, to induce the removal of the rock, and made a line and hook capable of being thrown far out to sea to catch the rock as it came along. But Paroa, "went one better." He likewise recited his *karakias* and prepared his line, first taking a bone of one of his ancestors and lashing it to his hook, thus imbuing it with far more power than the hook of Pou-tama. The rock, induced thereto by the power of the *karakias*, left its original site, and came sailing along the coast, where Paroa and Pou-tama were awaiting it. The former cast his line, and lo! the rock was caught, and lies there still—which is the proof of the story! It is rarely seen however; only in heavy gales and big waves, when the tides are very low does it appear to mortal vision, and then it is an *aitua*, or evil omen, denoting that one of the Ngati-Mania-poto tribe is about to depart for the Reinga. Such is the story told by Te Oro, of Te Kawau. But just why the appearance of this *tupua* rock is an *aitua* to the tribe named, and not to Te Oro's tribe, is not explained.

There will be much to say about Ngati-Tama later on; in the meanwhile we pass on to their neighbours on the south.

NGATI-MUTUNGA TRIBE.

From Titoki, the southern limit of Ngati-Tama, to Te Rau-o-te-huia, a place one mile south of Onaero river, is about eleven miles along the coast line, and this was the frontage held by Ngati-Mutunga, whilst their inland boundaries marched with those of Ngati-Maru. The sea frontage is marked by perpendicular cliffs about 100 to 150

* I may remark here, for the sake of recording the fact, that on an excursion to Warea about 1853, I noticed a vast number of *paengas*, or boundaries of individual lands, which crossed the native track, and ran inland from the coast. These were all marked by flat boulders set on edge, and running in straight lines. Though then quite over-grown by high flax, they denoted a former dense population.

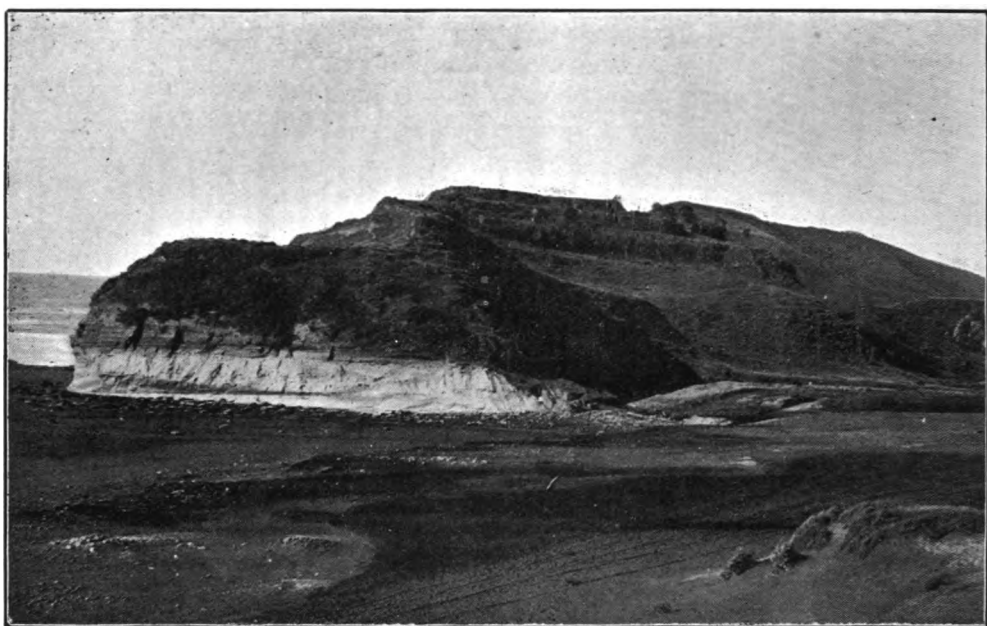


PLATE No. 6.
The Whakarewa *Pa*, from Wai-iti beach.

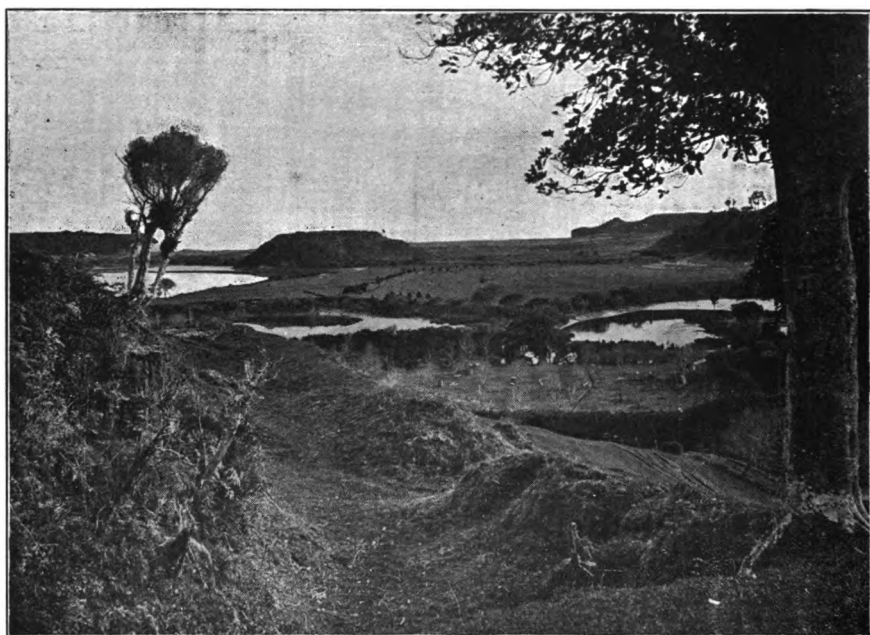


Photo by A. Hamilton.

PLATE No. 7.
Ure-nui, Maru-wehi and Poho-kura *pas* ; on the Ure-nui River.

Te Rangi-hiroa

feet high, formed of *papa* rock, through which the three main streams, Mimi, Ure-nui and Onaero break their way to the sea, forming picturesque and fertile valleys, the two former being navigable for canoes for a few miles. Above the cliffs, the level or undulating country extends inland for a few miles, forming a picturesque and rich plain, beyond which the wooded hills rise in somewhat steep slopes. The whole of this country is dotted over, here and there, with fine old *pas*, amongst which is Okoki, one of the strongest in the district. Within this district is Wai-iti, the former home of Ngai-Tara-pounamu, whose emigration to D'Urville island has been described; around that part are some fine *pas*, particularly Whakarewa* situated on the coast a mile to the north. There are several *pas* around this place, some of which are said to have been built by Ngai-Tara-pounamu, but it seems doubtful if this is the case, although it is probable that some remnant of that emigrant tribe became absorbed in Ngati-Mutunga.

The Ngati-Mutunga take their name from Mutunga, who was the sixth son of his parents, and received his name Mutunga (the last) because he was to be the last. They had hoped for a daughter, but were disappointed. Table 33A as supplied to me by Te Rangi-hiroa, shows the position of this ancestor, together with Hine-tuhi and Aurutu from whom some of the Ngati-Mutunga *hapus* take their names.

NOTES TO TABLE 33A.

Te Rangi-hiroa (or Dr. Peter Buck, M.B., Ch.B., of the Health Department) supplies most of the following notes, besides the table itself. "This table down to Mutunga was copied from a book belonging to Pamariki Raumoa (formerly of the Chatham Islands, a very well known and influential chief) of Ngati-Mutunga. As all the old people are dead, I am unable to say which of these ancestors came from Hawaiki."

(Nos. 1 and 2.—Both of these names, Te Moana-waipu and Te Moana-waiwai, are known to the East Coast genealogies, and the first is shown as flourishing just before, or about the time of the *heke* of 1350.—S.P.S.)

No. 3.—Kahu-kura belonged to the Ngati-Maru of the Upper Waitara, but settled in the Ure-nui district where he married Hine-moe of that place. His *pa* was Maru-wehi, on the extreme point of the cliffs where they form the north head of the Ure-nui river.† This *pa* is now partly eaten away by the sea. On the level plateau, a few hundred yards inland, stood the modern village of Maru-wehi, occupied by Ngati-Mutunga on their return from the Chatham Islands in 1868, and which was subsequently abandoned for the present site on the Main North Road, at Te Rua-pekapeka.

No. 4.—Mutunga is the eponymous ancestor of the tribe. His elder brothers were named Rangi-mariu, Koko-taua, Tautu-pane, Tuhi-kira and Kura-maori.

* Plate No. 6 shows this *pa*, as seen from Wai-iti Beach.

† See Plate No. 7.—The little pinnacle on the right centre of the picture is Maru-wehi. The hill to the right of this, with the trees on it, is the old *pa* named Poho-kura, still in excellent preservation, its top covered with handsome *kowai* trees. The isolated hill near centre of the picture is Ure-nui *pa*, the terraces of which can still be distinguished. The view is taken (by Mr. A. Hamilton) from the trenches of Te Rewa *pa*, which show in the foreground.

As often happens the youngest brother was the most prominent member of the family, and gave his name to the tribe.

No. 5.—Te Rerehua was the daughter of Hine-tuhi (from whom Ngati-Hine-tuhi of Ure-nui take their name), and was a niece of Mania-poto the ancestor of the great Ngati-Mania-poto tribe. Te Rerehua was a descendant of Ruaputahanga (6) and Whati-hua (7) whose adventures are described in Chapter IX. hereof. Whati-hua was a descendant of Hotu-roa, commandant of the "Tai-nui" canoe. It is through this descent of Te Rerehua, and by her marriage with Mutunga that such close relations formerly existed between the people of Kawhia and Ure-nui.

No. 8.—Ue-tara-ngore's widow (Hine-whati-hua) married Mania-poto (9), as also did the former's daughter Papa-rau-whara; and Rora, ancestor of Ngati-Rora, of Upper Mokaui and Te Kuiti, was the fruit of the latter union.

No. 10.—Hine-tuhi came from Waikato to Mimi, and there married Tu-kaitao, the son of Kahui-ao. Te Rerehua (5) was the eldest child of this union; as she married Mutunga, their descendants took the tribal name of Ngati-Mutunga. But the descendants of Te Rerehua's brother, Te Hihi-o-Tu (11), took the name of Ngati-Hine-tuhi, after the latter's mother. The *pas* of the latter people were Poho-kura (see Plate No. 7) and Pihanga, on top of the cliffs, south head of Ure-nui, where the Military Redoubt stood in 1865.

No. 12.—Rau-niao was a Whanganui woman.

Nos. 13 and 14.—The brothers Tuki-tahi and Rehe-taia lived at Aropawa *pa*, situated near Wai-toetoe stream on the south bank of the Mimi river. They were both celebrated warriors, especially the latter, who took the stronghold of Kohangamouku belonging to their southern neighbours, Ngati-Rahiri. (For some of Rehe-taia's doings, see Chapter IX.)

No. 15.—Aurutu, begat the *hapu* named Ngati-Aurutu, who owned the Okoki *pa*. His brother, Okiokinga, was a very handsome man, the fame of whose beauty reached Tuke-mata a lady of the Taranaki tribe, causing her to journey to Te Motu-nui (just below Okoki) to seek him as a husband. On the way, however, she met Aurutu, who personated his brother, and thus secured the southern lady as a wife. He was subsequently slain in battle, whereupon his widow married Okiokinga.

No. 16.—Taihuru became a great warrior. His fame reaching his mother's people (Taranaki) they sent a war-party against him to nip his powers in the bud. At that time Taihuru occupied a *pa* named Te Puke-karito situated up the Wai-iti stream—the old home of Ngai-Tara-pounamu—and here he was attacked whilst he was making his toilet. Several messengers were despatched to his house to alarm him, but he coolly went on decking his hair with plumes and his whale-bone comb. Having completed his toilet, he took up his *taiaha* and came forth, his appearance being greeted by his mother's kin (Taranaki), who by this time had almost secured an entrance to the *pa*, with a yell—"A ha! Ka puta te mokomoko nei, te keakea a Tuke-mata." (Aha! now the lizard comes forth—the offspring of Tuke-mata.) Taihuru replied by making an attack on the enemy, slaying two men at each blow of his *taiaha*, so that before long his kinsmen took to flight. Taihuru fought in many other battles, and was in the end mortally wounded in a campaign against Taranaki.

No. 17.—Kapua-kore, chieftainess of Ngati-Aurutu, was given in marriage to a Kawhia chief who helped to fell a clearing near Okoki. She was conducted (to her marriage) along a straight path leading from Okoki to the sea-shore, which crossed Te Motu-nui plain, and is still pointed out as "Te Ara takitaki a Kapua-kore." The circumstance is referred to in Oriwia's song about the battle of Te Motu-nui (see Chapter XIV.).

No. 18.—W. Neera was a well known chief of Ngati-Mutunga, who lived and died at the Chatham Islands. "His wife, Kapua-kore, (a descendant of Okiokinga referred to in Note 15) died quite recently (1908). She migrated with the tribe to Port Nicholson with the *Heke* 'Tama-te-uaua' in 1832 (see Chapter XIX.), and was present at the battle of Puke-namu, at which time she was between 18 and 20 years old. She married W. Neera during the migration, consequently her age at death was about 94 or 96."

Ngati-Mutunga in early times was called Ngati-Kahu-kura, probably after the first ancestor shown on Table 33a.

The tribe is no doubt largely composed of the same elements as Te Ati-Awa—indeed is often included in that name—and therefore must have originally absorbed a large number of *tangata-whenua*, besides descendants of the crew of "Toko-maru." The principal *hapus* of the tribe were named Te Kekere-wai, Ngati-Hine-tuhi and Ngati-Aurutu.

The home of the first-named was the Mimi valley, and inland where their old fortified *pas* are still to be seen. Ngati-Hine-tuhi derive their name from a Ngati-Mania-poto woman named Hine-tuhi, belonging to the same branch as the late Rewi Mania-poto, and who married into this West Coast tribe. (See number ten in Table 33a.) Ngati-Hine-tuhi lived at the mouth of and up the Ure-nui river, and owned the fine *pas* named Ure-nui and Poho-kura on the north bank, Pihanga (the Military Station in 1865), Kumara-kai-amo (within the modern township), Kai-pikari and Te Rewa, all on the south bank, and whose grassy ramparts still add a great interest to the pretty scenery of those parts. It was Ngati-Mutunga, aided by the two *hapus* named, that built the Okoki *pa* already referred to, and it was in occupation of the former when the battle of Motu-nui took place in 1821, for which see *infra*.

TE ATI-AWA (OR NGATI-AWA) TRIBE.

Adjoining Ngati-Mutunga on the south was one of the principal tribes of the coast—the Ati-Awa—whose boundaries (for the last few generations) extended from Te Rau-o-te-huia, near Onaero river, on the north, to Nuku-tai-pari, the sandy gully that descends to the coast immediately at the southern base of Pari-tutu, the main Sugar-loaf, where they were joined by the Taranaki tribe. This gives the tribe a coastal frontage of about twenty miles, which coast is generally low, with here and there a few sand hills, but behind extend fine plains and undulating country for miles. The boundary between Ati-Awa and Taranaki, was a matter of dispute when the lands came to be sold to the Government, for the Ati-Awa claimed that their boundary ran from Pari-tutu to Mount Egmont, a line that was fiercely disputed by Taranaki. The line was eventually drawn from Pari-tutu straight to a protuberance on the slopes of Mount Egmont, about half way down its eastern slope, called Tahuna-tu-tawa. From there it is said to have

extended E.S.E. to the Matemate-onge range, which divides the waters falling into the Whanganui from those of the Waitara river; thence northerly and north-westerly to Te Rau-o-te-huia on the coast. But this apparently includes a large slice of the tribal lands of the Ngati-Maru, the boundaries between that tribe and Ati-Awa are not known to me. This same boundary has also been a matter of dispute with Ngati-Rua-nui whose territory adjoins on the south.

PATU-TUTAHĪ.

When the Omata block was purchased by the Crown in 1847, Ati-Awa made a claim to it, and sent out armed parties to prevent Taranaki carrying out the survey. Mr. Donald McLean and Mr. G. S. Cooper persuaded the disputants to meet them in New Plymouth to adjust matters, and a large number of Maoris from both sides assembled at Puke-ariki, or Mount Eliot, the present site of the Railway Station, and under their respective leaders—Te Tahana of Ati-Awa, and Tamati Wiremu Te Ngahuru (or Tawa-rahi) of Taranaki—the matter was discussed. The dispute arose originally as to the exact boundaries conquered from Taranaki by Te Ati-Awa a few generations previously (which we shall have to refer to). So when these ancient enemies met at Puke-ariki there was a considerable display of feeling, and much “tall talk,” dancing of war-dances, etc. The following is the *ngeri*, or song to accompany the war-dance, as sung by over a 1000 Taranaki warriors as they danced on the hard sands of the beach below the old *pa* of Puke-ariki:—

Te Ngeri Kuru-raparapa.

Ko hea ! ko hea tera maunga,	Where ! O where is that mountain,
E tu mai ra ?	That stands forth so plain ?
Ko Taranaki pea !	Surely it is Taranaki !
Nukunuku mai, nekeneke mai !	It hitherwards moves, it comes
Ki taku aro, kikini !	Before my face, press it !
Kikini ai ! a ha !	Press it close ! a ha !
A ! A ! kekekeno !	A ! A ! crunch the sands !

(*Kuru-raparapa* represents the noise of the butts of their brass bound muskets, firmly placed on the ground before the dance. *Kekekeno* is the crushing, crunching noise of the butts as they grind the sand with the swaying movement of the men.)

The Ati-Awa claimed Mount Egmont as well as the Poua-kai ranges, and the respective learned men of both sides stood forth to advocate each sides claims, Ngaere-rangi being the *tohunga* or priest of Ati-Awa. The priests of Taranaki, given below, recited the names of their ancestors that had owned and lived on the mountain slopes, and indicated the particular parts owned by each. They were followed by other learned men, such as Kerepa, Pai-rama, Horo-papera and Nga-Tai-rakau-nui.* They particularly laid emphasis on the fact of their

* One of the defenders of Te Namu—see *infra*.

ancestors having lived at a village, or *pa*, on the eastern slopes of Mount Egmont named Karaka-tonga, which was built on the banks of the Wai-whakaiho in the times of Awhipapa (see Table No. 33, Chapter VI.) fourth in descent from Hatauirā who came to New Zealand in the "Kura-hau-po" canoe. This was a large *pa*, the meeting house of which was named Kai-miromiro, and the *marae* or *plaza*, Tāra-wai-nuku. They also referred to their ancestor Tahu-rangi who ascended Mount Egmont from that place, the first Maori to do so, and many other arguments, which in the end convinced the Government Officers that Taranaki really owned the Mountain and the adjacent country right away from Pari-tutu. Hence when the Omata block was purchased (11th May, 1847) the Taranaki tribe received the payment. We shall have to refer to this inland *pa* later on.

This meeting where Ati-Awa were overcome by argument is known as "Patu-tutahi," from the opening lines of a *ngeri* sung by Taranaki at the conclusion of the meeting on top of Puke-ariki:—"E hanga ra e Patu-tutahi." Ati-Awa were anxious to sell the block to the Government, but Taranaki won the day and got the purchase money. The Taranaki tribe held that the Ati-Awa boundary was at Whaka-ngere-ngere where they marched with Ngati-Rua-nui, and that the mountain of Ati-Awa, in place of being Mount Egmont, was Whaka-ahu-rangi, a place on the old inland road from Matai-tawa to Hawera, near where Stratford is situated—for the origin of which name see *infra*.

I have introduced this incident here merely to preserve a record of it.

The origin of the Ati-Awa has already been referred to. The people take their tribal name from Te Awa-nui-a-rangi a son of Toi, about whom much information has been given in Chapter IV. Awa-nui would be born, according to the mean of many genealogies, about the year 1150 (see Tables Nos. 24, 25, Chapter IV.), and he was most clearly a *tangata-whenua*, who gave his name to the Tini-o-Awa tribe, who were to be found in many parts of New Zealand under either that name or as Ngati-Awa, a name which his more direct descendants in the Bay of Plenty bear at the present time. No doubt Ati-Awa are connected with the crew of "Toko-maru," and perhaps other canoes of the great *heke* of 1350, but until the people can show more descents from these crews, they must be considered principally as *tangata-whenua*, of the great Awa family. In the margin I quote one of their

TABLE No. XXXIV. genealogical tables showing the descent from Awa-nui-a-rangi, but, it seems to me the line is imperfect, it is too short to agree with many others. The last on the list is the celebrated Ihaia, who caused Katatore to be shot (9th

21 Te Awa-nui-a-rangi =	
Tuturau	
20 Toka-tipu	
Toka-haere	

- Hape-nui
 Hape-roa
 Mango-taki-ora
 15 Tai-ma-tanu
 Tama-whakatarā
 Ue-nuku
 Tuiti
 Whakawera-pounamu
 10 Rikiriki-te-kai
 Forgotten
 Tua-riri
 Te Tata
 Kohi-kaka
 5 Piri-rau-kura
 Ihaia-Kirikumara

July, 1858), and which act led to the war amongst the tribes at Waitara, etc., at that time.

The Taranaki Ngati-Awa or (as it is better to call them to distinguish them from their East Coast brethren) Ati-Awa, are called by the Bay of Plenty tribe of the same name, Koro-Ati-Awa, from *koro*, to desire; which is explained as meaning a "desire to travel." The same people further say that the Taranaki tribe migrated in consequence of quarrels amongst the sons of Awa-nui-a-rangi, which induced some of them to leave their ancient home at Whakatane, some of them going north to the present Nga-Puhi country, others moving south to Taupo, where they divided into two parties, one going to Port Nicholson, the other down the course of the Whanganui, the rest, and larger party, proceeding to Waitara (ten miles north of New Plymouth) where they settled and became the Ati-Awa tribe as we know them. This is the account given by the Bay of Plenty Ngati-Awa, but as far as I am aware no exact confirmation has ever been received from Ati-Awa themselves; indeed their early history is a blank; they are merely able to tell us that they derive their name from Awa-nui-a-rangi, but where he lived they do not know for certain; but one authority (Ati-awa) says his home was at Napier where he had a house named Ahuriri, the foundations of which are still to be seen. The harbour took its name from the house. This confirms the East Coast origin of this ancestor, though Ahuriri may not be his correct home. Another authority says that Awa-nui-a-rangi flourished long before Manaia came here in the "Toko-maru, and that his name in full is Awa-heke-iho-i-te-rangi, and that he was a son of the god Tamarau-te-heketanga-rangi, his mother being Rongo-ueroa whose other and earthly husband was Rua-rangi, by whom she had Rauru. (See Table 25, Chapter IV., where these names will be found. This is merely another version of the origin of Awa-nui given in Chapter II.) Hence comes the "saying" for Ati-Awa—"Te Ati-Awa-o-runga-i-te-rangi." If this migration took place in the times of the sons of Awa-nui-a-rangi, then the date would be approximately the end of the twelfth century, and before the advent of the fleet. It seems probable that it was some of these people that Manaia of the "Toko-maru" canoe met with and destroyed on the north bank of Waitara, when he arrived here with the fleet in 1350. (See Chapter II.)

It seems also probable that the Tini-o-Awa people mentioned in Journal Polynesian Society, Vol. XIII., p. 156, as having been driven

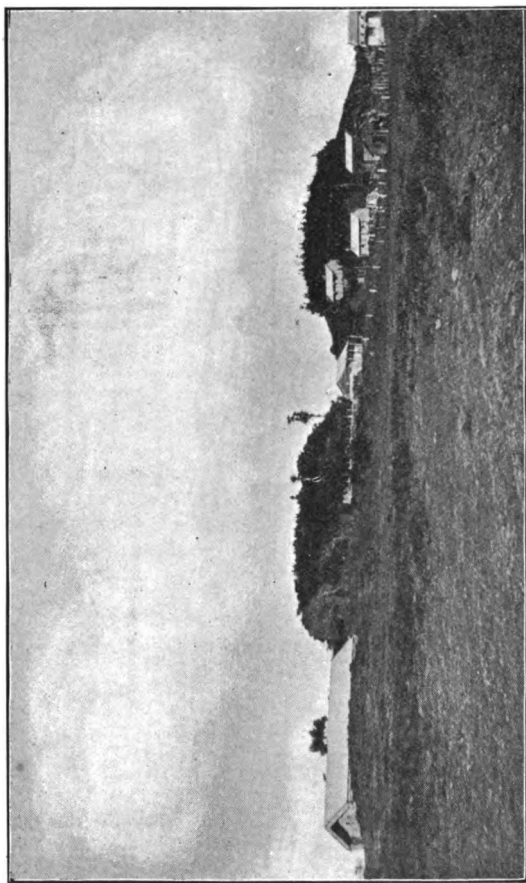


PLATE No. 8.

The old *pas*, and modern village of Nga-puke-turua.

from Heretaunga, Hawke's Bay, by the incoming Ngati-Kahu-ngunu tribe, who fled to Tamaki (Dannevirke) afterwards to South Wairarapa, and finally some of them to the Middle Island, are identical with the branch referred to in the last paragraph as having separated off at Taupo, and gone to the neighbourhood of Port Nicholson.

According to the traditions of the Ati-Awa, the first place they settled down in on this coast was at (or near) Nga-puke-turua, the group of fortified hillocks just inland of Mahoe-tahi,* and about the same time at Puketapu, the *pa* on the coast seaward of the above place, a very *tapu* spot, to be referred to later on. This first settlement no doubt refers to the arrival of the descendants of Awa-nui. From here the people spread in all directions as time went on, and became eventually a powerful and warlike tribe.

The ramifications of the descendants of Awa-nui spread further afield than those of any other ancestor of the Maori people, but this Ati-Awa branch was probably the most numerous in the time of its full strength, *i.e.*, at the beginning of the nineteenth century.

Whilst the East Coast Ngati-Awa call the West Coast branch Koro-Ati-Awa, the latter equally apply that term to the former branch. There is perhaps some justification for this name as applied to some at least of the Whakatane Ngati-Awa. I learnt from Tamahau, of the Urewera tribe (also connected with Ngati-Awa) that shortly after the "Mata-tua" canoe arrived at Whakatane from Hawaiki in *circa* 1350, there came from Taranaki another canoe named "Nuku-tere," having on board Tu-kai-te-uru, Tama-tea-matangi, Te Mai-ure-nui, and others. They brought with them *Taro* and *Karaka* plants. At this time Toroa, captain of the "Matatua" had already built his celebrated house named Tupapaku-rau, and his brother Tane-atua was living in his home called Orahiri (situated just above the entrance to Whakatane river), and Muriwai their sister was living in her cave at Wai-rere, just behind the modern township of Whakatane. Then follows the well known story of the mistake made by Wairaka, Toroa's daughter, by which she obtained Te-Mai-ure-nui as a husband instead of Tu-kai-te-uru as she had intended. But that does not belong to this account. These people settled down at Whakatane, and their descendants are there still. If the story is true, then these people were probably some of the *tangata-whenua* Ati-Awa. Old Tamahau was well versed in Maori history, and would not confuse this Taranaki canoe with "Nuku-tere" the canoe of Whiro-nui, which came to New Zealand from Hawaiki apparently two or three

* Where the battle was fought between the Imperial and Colonial forces, and the Ngati-Mania-poto tribe, 6th November, 1860. Plate No. 8 shows the two hills—Nga-puke-turua—from which the place takes its name, and also the modern village of the same name.

generations before the *heke* of 1350, and whose crew settled on the coast near Te Kaha, Bay of Plenty. We may assign a date for this migration from Taranaki as, say, 1360 to 1370.

There was a more modern migration to Whakatane from Ati-Awa, dating some ten generations ago, when a party of Ati-Awa under Turanga-purehua migrated from the West to the East Coast, as will be referred to in its place. These two *hekes* probably gave rise to the name Koro-Ati-Awa.

The Ati-Awa people have within their tribal bounds a great many splendid specimens of the old Maori *pa*, many of them celebrated in the annals of the country. Not all of these, however, were built by that tribe; their neighbours on the south made a good many during their occupation. The country is one of the most picturesque and fertile in New Zealand. Numerous limpid streams originating in the snows of Mount Egmont, traverse the gently sloping plains in close proximity, their banks clothed, even yet, here and there, with clumps of rich vegetation amongst which the *Mamaku* (*Cyathea Medullaris*) tree-fern grew to a perfection not seen in any other part of the Colony. The sea teems with fish, the rivers with eels, and in its season, the *piharau*, or lamprey is found in the Waitara, the largest river in the district. It was thus a district most favoured by nature, and admirably adapted to the wants of the Maori people.

The divisions of Ati-Awa are as follows:—

- | | | |
|-------------------|-----------------------|-----------------------|
| 1. Hamua | 6. Puke-tapu | 10. Nga-Motu |
| 2. Ngati-Rahiri | 7. Ngati-Tawhiri-kura | 11. Otaraua |
| 3. Ngati-Tawake | 8. Kai-tangata | 12. Ngati-Tupari-kino |
| 4. Ngati-Ue-nuku | 9. Manu-korihi (see | 13. Ngati-Tuahu |
| 5. Puke-rangi-ora | Table 35) | |

Notes.—No. 2 derives its name from Rahiri-pakarara (see Table No. 30, Chap. VI.); No. 3 from Tawake-tautahi the ancestor of many of the same name; No. 5 from the great *pa* of that name on the Waitara river; No. 6 from the old and sacred *pa* of that name; No. 7 from the ancestor of that name; No. 9 from the large *pa* of that name near the Waitara bridge; No. 10 from the name of the Sugar-loaf Islands; No. 11 from a large *pa* of that name on the north bank of the Waitara; No. 12 from Tu-pari-kino, who lived about six generations ago.

TABLE No. XXXV.

- | | | |
|----|---------------|---|
| 10 | Manu-korihi | Gudgeon once told me that this <i>hapu</i> , or some of them, originally came from Whakatane in the Bay of Plenty, whence they migrated in consequence of a quarrel. If so, this <i>heke</i> took place ten generations ago, as per marginal table. But I have never heard any local confirmation of the story. The people—many of whom still live at Manu-korihi <i>pa</i> —always say |
| | Te Uru-one-pu | |
| | Te Oro-papaka | |
| | Te Poe-nui | |
| | Te Whara-pe | |
| 5 | Te Hinu-rewa | |
| | Rehutai | |
| | Winiata | |
| | | |
| | | |

their *hapu* name is derived from that of the *pa*.

This *hapu* has, however, a connection with the Ngati-Whatua tribe of Kaipara, through Te Raraku, a famous ancestor of that tribe, who was a kind of free lance, and wanderer, who found his way to Manukorihi *pa*, and there married an Ati-Awa woman, from which con-

TABLE No. XXXVI. section Wiremu Kingi Te Rangi-takē claimed relationship with Ngati-Whatua. This marriage connection had important consequences in the wars of the early 19th Century, for it often saved the Manukorihi *hapu* from destruction. There is a place near Manukorihi *pa* called Te Kapa-a-Te-Raraku, now used as a burial ground.

Te Raraku = Kainga-rua

Hine-koto

Te Ara-tangata

Hikihihi

Rangihaua

Te Kai-a-te-kohatu

(See Supplement Journal Polynesian Society, Vol. VI., p. 38, for a full account of Te Raraku.)

According to the Nga-Puhi traditions, the Ati-Awa received an accession to their numbers by a migration from the neighbourhood of Kaitaia, in the extreme north, many generations ago. So far as I am aware, the local traditions do not make any mention of this, but then the Ati-Awa people have really very little information as to ancient times. It may be as well to record the particulars of this migration here, in the hope that some one may be able to find a confirmation of the story hereafter.

In "The Peopling of the North,"* the occupation of the northern peninsula by the Ngati-Awa tribe is described as fully as the information then available allowed of. Ten years additional study—with some further information—causes me to modify slightly the views expressed in that work, but not to any great extent. The following seems to me now the most probable story of the north as it affects the migrations to the Taranaki district.

It appears clear that the descendants of Toi (Table 24, Chap. IV.) had occupied the north, probably in the fourth generation after him, or about the years 1200 to 1250, and that these people were then called either Te Tini-o-Toi, Te Tini-o-Awa, or Ngati-Awa, from Toi's son (or grandson) Awa-nui-a-rangi, and that they all came originally from the Bay of Plenty. In their new homes they mixed with other aboriginal tribes descended from Ngu, Tumutumu-whenua and others, and lived together for many generations, with the usual accompaniments of war and interludes of peace, until a time arrived when some of Ngati-Awa found the country getting too hot to hold them. They, of course knowing that some of their people had migrated from the Bay of Plenty to Taranaki in the times of Awa-nui's sons, decided to

* Journal Polynesian Society, Vol. VI., p. 38 (supplement).

join their fellow tribesmen, and cast in their lot with them. The particular portion of Ngati-Awa, who migrated at this time, was named Ngati-Kahu,* and the leader under whom they left the north was named Kahu-unu-unu (not Kahu-ngunu). We can get at the date of this migration very nearly—for there were two parties of them, the second under the leadership of Kauri and his son Tamatea, who went by sea to Tauranga, and from these latter the descent to the present day is well known. Kahu-ngunu, Tamatea's son, was born at Kaitaia, about 1450 (see *Journal Polynesian Society*, Vol. XV., p. 93), and the inference is that his father and grandfather migrated when he was a boy—so probably we shall not be far out in fixing this exodus from the north at about 1460.

Kahu-unu-unu, the leader of Ngati-Awa (or Ngati-Kahu) led his party overland from Whangaroa, passing down the northern peninsula by way of the forest-clad interior, thence into Waikato, and by the coast to Whaingaroa, Mokau and Mimi to Taranaki, where they settled down, and as the northern story says, "Taranaki became Ngati-Awaed" (*sic*). How long these wandering people were on the road, or where they finally settled down, we have no information—they may have been absorbed into the present Ati-Awa tribe, or into some other on their way.

The above was the first migration of Ngati-Awa from the north. A subsequent one under Titahi will be alluded to in its proper place. But this latter migration probably affected Ati-Awa much less than their southern neighbours.

It is said that some of the beaches along the coast line of the Ati-Awa territory were sacred in former days, especially those called Onetahua and Otama-i-hea near Turangi, north of the Waitara; and on passing over them certain formalities had to be observed, such as not expectorating or relieving nature, for fear of the consequences that might ensue from a breach of the *tapu*.

NGATI-MARU TRIBE.

The proper name of this tribe is Ngati-Maru-whara-nui, derived from an ancestor named Maru-whara-nui, a name which distinguishes them from the Ngati-Maru tribe of the Thames. This tribe is closely allied to Ati-Awa and also with Ngati-Rua-nui, which latter tribe bounds them on the south. They are an inland people of forest dwellers, whose territories no where touch the coast. Precise information as to their boundaries are lacking, but it may be said generally that they owned the whole of the Waitara valley and most of its branches from about the junction of the Manga-nui with that river.

* There are still some of the Ngati-Kahu left about Kaitaia in the north; of whom the late Timoti Puhipi was the chief.

Their boundaries thus marched with Ngati-Mutunga and Ati-Awa on the west, Ati-Awa and Ngati-Rua-nui on the south, and the numerous tribes known under the general name of Whanganui on the east, and with Ngati-Hāua on the north.

Exclusive of a few clearings, the whole territory was forest-clad, and the surface somewhat broken, but no where do the hills rise to a greater elevation than 1,500 feet, whilst the general heights are much less. The Waitara river was navigable for light canoes, with great difficulty, for some miles into their country, but it could never have been a highway except for the conveyance of heavy loads. There are not so many old *pas* in this district as on the coast, but nevertheless a few of some renown are to be found. The Ngati-Maru, from the nature of their homes, must have largely existed on birds, eels, and other wild products, in the pursuit of which their lives would resemble those of the old *tangata-whenua*, from whom no doubt many of them descend. The tribe could never have been a very numerous one, and is now sadly reduced in numbers. They are principally confined to the neighbourhood of Purangi, on the Upper Waitara river, some twenty-two miles in a direct line from the mouth of the river, where their principal chief is Tu-tanuku, with a few of them living at Otaki on the Wellington-Manawatu Railway line. The only *hapus* of the tribe known are Ngariki and Ngati-Hine.

There was for sometime a doubt about the eponymous ancestor of this tribe, which, however, has been set at rest, as will be shown, and at the same time an error corrected which has led more than one person astray as to the date the fleet arrived in this country, which the erroneous account of Maru-tuahū, in Sir G. Grey's "Nga Mahinga," is answerable for. I possess a letter from the Maori author of that account wherein he acknowledges his error, due to his confusing the brother of the captain of the "Tainui" canoe, named Hotu-nui, with one of the same name who lived eight generations later. This, of course, made the period of the *heke* in Sir G. Grey's account only about fourteen generations ago instead of the mean number of twenty-two from the year 1900. Mr. John White, in his "Ancient History of the Maori," was led into the same error—as to the identity of Hotu-nui—and both accounts state that this man was a native of, and migrated from, Kawhia to the Thames, and there his son Maru-tuahū founded the tribe of Ngati-Maru and others. This, however, is now proved by Ati-Awa, Ngati-Maru and Ngati-Rua-nui to have been an error, for Hotu-nui came originally from the Tau-kokako *pa*, (or, as another account says, Kai-ka-kai) near the modern village of Tai-porohe-nui, Hawera district, where his house named Rata-maru is known to have stood. Hotu-nui is also called Hotu-nuku and Hotu-rapa by some. The most learned man of Ngati-Maru, now deceased, named Mangu, is the authority for these statements.

The following table from Col. Gudgeon will prove the above. The adventures of Maru-tuahū (shown below) form an interesting and romantic tale, but it is not connected with our story.

TABLE NO. XXXVII.

19 Tu-heitia, 6th in descent from Hotu-roa of the "Tai-nui" canoe.
 Mahanga
 Hotu-nui = Mihi-rawhiti

Descendants with the Whanganui Tribes.	Maru-kopiri	Maru-whara-nui	Maru-tuahū
	Tama-wera	15 Whaita	Whanaunga
		Tara-moana	Karaua
		Rau-roha	Tau-manu
		Pane-wera	Kiri-paheke
		Kahu-parenga	Ika-a-te-waraki
		10 Hine-tatua	Noho-tu
		Tama-rongo	Tako
		Hine-korako	Ahi-ka-roa
		Te Ata-ka-marie	Te Toki
		Rau-piro-iri	Tawhare
		5 Mutu	Whakahanga
		Turia	Reihana-Kawhero
		Hakiaha-taiawhio (Tau-	..... of the Ngati-
		maru-nui)	..... Whanaunga tribe
		.....	..... of Coromandel.
		

The above table shows that the three brothers, Maru, were descendants of the Captain of the "Tai-nui," by Mihi-rawhiti, a woman of Waikato, who lived at Kawhia, where her children were born; after which they moved to the Ngati-Rua-nui country, her husband's home. A celebrated stone-axe, which was brought from Hawaiki when the fleet came, was taken to Hauraki when Hotu-nui (or Hotu-nuku) migrated thither from near Hawera, Taranaki.

The Ngati-Maru tribe suffered a good deal from the incursions of the so-called Titahi people on their way from the North, who were, however, none other than a branch of the great Ngati-Awa tribe—for which see under "Titahi." See also Journal Polynesian Society, Vol. II., p. 209, for a reference to this migration.

The Ngati-Maru tribe—some eleven generations ago—possessed a poet named Te Mamangu, whom we shall have occasion to refer to later on, and to quote some of his productions for the sake of their historical importance.

THE TARANAKI TRIBE.

The northern boundary of this tribe has been described as marching with that of Ati-awa. From Nuku-tai-pari along the coast past Cape Egmont to the southern boundary at Raoa stream, two miles south-east of Oeo, is a distance of about fifty miles. From Raoa, where the territories of the Ngati-Rua-nui tribe commence, the Taranaki boundary

ran generally in a north north-east direction to the east side of Mount Egmont where it joined the Ati-Awa boundary again. The Taranaki territory thus formed the segment of a circle dominated by the mountain from which the tribe takes its name. It is more mountainous than any other part of the Taranaki coast, for within it are Mount Egmont, 8,260 feet, the Pouakai Ranges, 4,590 feet, and the Patuha Ranges, 2,240 feet. But the country on the slopes of these mountains is fertile, and as the coast is approached there is a wide stretch of nearly level land, formerly nearly all covered with dense forest. It is watered with innumerable clear, stony streams, that rising in the mountains traverse the slopes and plains on their way to the sea; but none are of any size, Hangatahua, or Stony river, being the largest. Like the districts already described, there are a large number of old fortified *pas*, some of great strength, and many with an interesting history. Many of these are built on isolated hills that rise above the general level, and which are due directly to volcanic action, though not craters in the ordinary acceptation of the term. The lava streams from Mount Egmont appear—at any rate in the neighbourhood of Cape Egmont—to have extended right down to the sea in former times, and as the outside cooled, the surface cracked, and allowed of the molten lava of the interior to force its way upwards, thus building up the many isolated hillocks to be found in that part. The lava streams themselves have since been covered with ash ejected from the mountain, and hence but rarely show. Most of these hillocks are found to be solid stone within.

The Taranaki territory has always been celebrated for the immense quantities of the native flax (*harakeke*, *Phormium tenax*) which in former times covered the surface, and also for possessing the finest varieties of that plant. So much was this the case, that Taranaki was famed all over New Zealand for the quality of the flax mats made there, and for the obtaining of which more than one warlike expedition has been made in old times by the northern tribes.

The following are the *hapus* of Taranaki:—

- | | | |
|------------------|---------------------|---------------------|
| 1. Ngati-Tairi | 9. Ngati-Rongo | 16. Ngati-Rangi- |
| 2. Nga-mahanga | 10. Ngati-Haumia | kotuku |
| 3. Patu-kai | 11. Ti-tahi | 17. Ngati-Moeahu |
| 4. Upoko-mutu | 12. Ngati-Tama-ahu- | 18. Ngati-Tu-Wheke- |
| 5. Wai-o-tama | roa | rangi |
| 6. Puke-toretore | 13. Ngati-Tupaea | 19. Ngati-Kahumate |
| 7. Tu-heke-rangi | 14. Ngati-Tama-kumu | 20. Ngati-Te-Atua |
| 8. Ngati-Tara | 15. Ngati-Hauptoto | |

Very little more need be said here as to the origin of the Taranaki tribe, so much having been written on the subject under the head of "The Canoes of the Fleet," Chapter VI. The tribe is very largely derived from the crews of the "Aotea" and "Kura-hau-po" canoes that arrived here about 1350, and the further element of *tangata-whenua*

blood, known as Kahui-maunga. The Titahi *hapu* (No. 11 above) are the remains of those who migrated from Hokianga many generations ago, who will be referred to in their proper period. There are some traditions also of other vessels which came to the Taranaki coast from Hawaiki, but very little is known of them. For instance, "Ariki-maitai," said to have arrived before the "Aotea," and her crew settled on this coast, and were found there by Turi of the "Aotea" on his arrival. It is said he killed all the men and made the women slaves. Again, tradition reports that some time after the arrival of "Ariki-maitai," two other canoes, the names of which have not been preserved, visited the coast from Hawaiki, having been driven out of their course by stress of weather. One of these canoes was owned by a great chieftainess, the other was the tender in which food was carried. On the return of these vessels to Hawaiki, the father of the lady asked how he could return the kindness that had been shown to his daughter by the Taranaki people. He was told that the Taranaki coast was very rocky and that what the people most wanted was sandy beaches from which to launch their canoes. The father—says the tradition—sent some canoe loads of sand, which form the few beaches still to be found in the district. Possibly there is some foundation for the story of the arrival of these two canoes, to which in later days the people added that part about the sand. This may be, however, a corrupted version of the story of Tama-ahua, to be referred to later on. The absence of any names is rather a suspicious circumstance.

The Taranaki Tribe was constantly at war with Ati-awa on the north and Ngati-Rua-nui on the south; hence they describe themselves as being like a wedge driven in between the two, pressed from either side, but without being split up. They have the following saying in regard thereto:—

Kaore e pau; he ika unahi nui. They cannot be conquered, for they are like a fish with great thick scales.

Amongst the folk-lore of these people is the following rather pretty story, which is very ancient and is likely to have originated with the *tangata-whenua*. Other versions are known to the Bay of Plenty people: Te Niniko was the name of a man who lived in very ancient days, who was much given to all kinds of enjoyment, such as games, dances, etc., in all of which he excelled, and was altogether a very gay and handsome young fellow. On one occasion a Turehu, or Patu-pai-arehe, or Fairy lady, saw him engaged in dancing, and was immediately stricken with his charms, so much so that she fell passionately in love with him. She herself was the most beautiful of all the Fairies. Now, Te Niniko dwelt in a house built a little distance away from the village where his relatives and friends lived. One night the fairy lady visited Te Niniko at night, and the latter was so charmed with her beauty that he made her his wife. Te Niniko wished to exhibit his wife to

his relatives, but to this the lady would by no means consent. She used to disappear as daylight was about to break, only to return after the shades of night had fallen. Te Niniko continued to urge that his wife should show herself to his people, for he was very proud of her beauty. At last she said to him—"Wait until my child is born, and then we will introduce it to its relatives." But Te Niniko did not heed this wish of his wife, and one day boasted to his people of the beautiful wife he possessed. The people demanded to see her at once, and ascertain the truth of the story. Te Niniko replied—"You cannot do that, for she leaves me every morning before dawn. There is only one way to accomplish your wish; if you stop up every chink in the house through which daylight can enter, then she will not know when it is morning, and will linger on awaiting it." To this the people agreed, and set to work, completely excluding all light from the house. The next morning the lady awoke at her usual time, but finding it still dark, again slept, until the sun was high in the east. The people, urged by their desire to behold the beauty, now opened the door when the whole building was flooded by light. The lady was greatly alarmed, and rushed out of the open door, and then climbed to the top of the house in sight of all the people who exclaimed at her exceeding beauty. She now sung a farewell song to Te Niniko, lamenting her separation from him, which was to be final, as he had disobeyed her, and as she finished a *komaru* or cloud was seen coming over the sea, which descended on the house where she stood, and also enveloped the whole village in obscurity, and at the same time took up the lady and carried her off, leaving Te Niniko lamenting his loss. This incident is referred to in a song, which used to be very popular.

NGATI-RUA-NUI TRIBE.

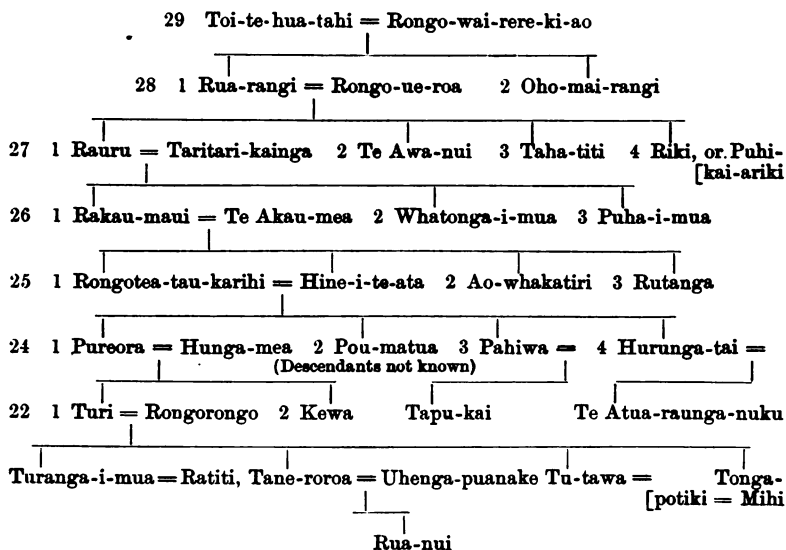
The Ngati-Rua-nui tribe bounded Taranaki on the south, commencing from Raa, and extending along the coast line to Whenuakura, a distance of about thirty-four miles, where they met the boundary common to them and the Nga-Rauru tribe. Ngati-Rua-nui territories thus marched with Taranaki on the west, Ati-Awa and Ngati-Maru on the north, Whanganui on the north-east and Nga-Rauru on the south-east. It is a splendid district of coastal plains, one of the finest in New Zealand, with rough forest country inland, and everywhere well watered. The seashore is lined with cliffs about one hundred feet high, only broken by the outlet of numerous streams, and along the coast are many strongholds of ancient times, some of which will be referred to later on. The Patea is the largest stream of the district—named by Turi, Patea-nui-a-Turi—no doubt in memory of an ancient Patea in Tahiti. It is navigable for canoes for many miles, and had at one time immense eel weirs on its course, that supplied the people with an abundance of food.

The Ngati-Rua-nui, more than any other tribe, are the descendants of the crew of the "Aotea" canoe, for it was at the mouth of the Patea river that the people first settled on their arrival from Hawaiki. They spread from there in all directions; the Taranaki tribe on the north and the Nga-Rauru and Whanganui tribes on the south, all claiming to descent from those people. This tribe has also some vague traditions of other canoes, now said by them to have come hither from Hawaiki, bringing some of their ancestors, but it seems questionable if these vessels did not rather merely come from some other part of New Zealand, and hence so little notice of them is taken in the traditions. Some of these canoes were: "Motumotu-ahi," in which came Pua-tautahi, said to be an ancestor of Ngati-Rua-nui and Nga-Rauru; "Rangi-ua-mutu," under the command of Tamatea-rokai, which first landed at Te Ranga-tapu, a place that is probably in the Bay of Plenty, said to have brought some of the Ngati-Rua-nui, and also some of Ati-Awa. Again, the "Waka-ringaringa" canoe, under the command of Mawake-roa, landed near Kaupoko-nui at Ngateko, is said to have brought some of the ancestors of this tribe. The absence of more detailed information about these vessels and their commanders points either to the conclusion indicated above, or to the possibility of their having been some of the *tangata-whenua* canoes.

After Turi and his companions had settled down on the south bank of Patea, and apparently within a short time of Turi's death, a great division took place amongst his children, which led to very serious consequences, and, amongst others, originated the two tribes of Ngati-Rua-nui and Nga-Rauru, who were one people before that. This separation was due to a *kanga*, or curse, and as it illustrates Maori manners and customs, the story may find a place here.

To illustrate this, and preserve it for future reference, I quote a genealogy of the people living about that period, which was supplied by Hetaraka Tautahi, of Nuku-maru, a man about seventy-five to eighty years old, and one of the, if not the best, authorities on the history of the "Aotea" people. It differs somewhat from that given in Table No. 25, Chapter IV., and may be the old man omitted one name (Rongotea-tai-marama, father of Turi). It is, at any rate, the most complete as to the relative positions of people who flourished just before and about the time of the *heke* that has yet been recorded.

TABLE No. XXXVIII.



NOTES.—Rauru gives his name to Nga-Rauru tribe. Pou-matua, “his descendants are not known,” say my informants. If I am right this is the ancestor of many Hawaiian chiefs, see *ante* Chapter V., p. 200, therefore his descendants would not be known to the Maoris. Pahiwa, said by some to be the father of Turi’s wife, Rongorongo-a-Pahiwa, but generally Toto is given as her father. Turi, captain of “Aotea.” Tapukai—“he came to New Zealand in the ‘Aotea’ canoe. It was he who removed a portion of Patea, named Rau-mano, which is still to be seen in the Middle Island, where also are his descendants.” Te Atua-raunga-nuku—“his canoe was ‘Tu-a-ro-paki.’ We of Nga-Rauru are his descendants.” Ratiti, daughter of Kauika, one of the priests of “Aotea.”

Uhenga-puanake,* shown above as the husband of Tane-roroa, and whose ancestors for twenty-two generations before him are shown in Table 4, Chapter II., was the father of Rua-nui who gave his name to this tribe, and so far as one may judge was a *tangata-whenua*, though it has also been said that he came here in the “Taki-timu” canoe. Uhenga-puanake lived at Patea, where he had a *pou*, or post, named Tira-a-kaka, and his tree for snaring *kaka* was called Kura-whao, whilst his house was named Te Poroporo. According to one account, when the “Aotea” canoe was coming down the West Coast, she called in at Kaipara (but not at Manukau) which was then a very populous place. In accordance with Maori custom, Turi’s daughter, Tane-ro-roa, was given to Uhenga-puanake, the son of the Kaipara chief, to wife. If this is correct, Uhenga-puanake and his wife must have come down

* Uhenga, should no doubt, be spelt Uhenga (identical with Ihenga), but these West Coast people are much given to leaving out the “h.”

to Patea eventually, for the great quarrel, in which both took a prominent part, took place at Patea. Another account I have gives a different account of this marriage: Ruatea (captain of "Kura-hau-po") had a son named Hou-nuku, whose son was Rau, and this latter as a young man was a companion of Uenga-puanake. Both of these young men aspired to the hand of Tane-roroa, Turi's daughter, who at that time was living on the south bank of the Patea river, where, in fact, her father and his people had first settled down. The two young men were on the north bank of the river, and came down with the intention of crossing, but there was no canoe available, so they decided to swim, but Rau could not swim—he was a *parera-maunu* (or moulting duck) so called. Uenga-puanake walked in and began to swim, though the water was really only up to his knees; this he did to deceive Rau, who had the chagrin to see his rival cross the river whilst he sat on the opposite bank. Tane-roroa was looking on, and decided that she would prefer the swimmer for a husband. From this marriage sprung Rua-nui, eponymous ancestor of Ngati-Raunui. This name, Rua-nui, is said to mean a *Kumara* pit, or underground store house, and Ngapourua is also an ancient name for this tribe, having also a reference to *Kumara* pits.

The cause of the quarrel previously alluded to was as follows: When the child of Uenga-puanake and his wife Tane-roroa was about to be born, she expressed a desire for some flesh to eat. Under similar circumstances, we have numerous instances in Maori history of the husband making special journeys to procure some particular delicacy in the way of food, generally birds of the forest, for his wife. In this case, the only flesh that could be obtained was dog's flesh, which was considered a delicacy in former times—the old native dog was a vegetable feeder—and apparently no one possessed dogs but Tane-roroa's brother, Turanga-i-mua, the eldest son of Turi, and these dogs were of the stock brought by the latter from Hawaiki for food, and for their skins, which were made into handsome and valued cloaks. So Tane-roroa persuaded her husband to go surreptitiously and kill one of her brother's dogs. He killed two, the names of which have been handed down to posterity—Papa-tua-kura and Mata-whare—and then the lady and her husband had a feast. Soon after Turanga-i-mua missed his favourites, and made diligent search and enquiry for them. He asked Tane-roroa if she had seen them, but she denied any knowledge of them. Turanga-i-mua was very much troubled about his dogs, and proceeded to recite incantations, etc., to find out what had become of them—for he was the *ariki* and chief priest of the tribe, as the eldest son of Turi. He soon discovered that his sister and her husband were the culprits, for on going to their house in the evening, the eructations due to the eating of dog's flesh were evident in those two people. The fact of the theft and the denial of it were now

proclaimed abroad, and in consequence a great shame (at being found out) fell upon Tane-roroa and her husband. They were so humiliated that they felt they could no longer live in the same village that had been the scene of their disgrace.

They—no doubt with their people—moved across the Patea river, and there settled, three miles distant from the river along the coast, at a place named Whiti-kau, where they built their house named Kai-kāpō, which has some fame in the tribal history. In after days, when Tane-roroa's children began to grow up, she said to them—"See yonder fires from which the smoke arises on the south bank of Patea! There dwell your elder relations; *hei kai ma koutou a koutou tuakana*, your elder relatives shall be food for you"—which is a curse of the deepest die that could only be wiped out in blood.

Hence came the great division in these people, even so soon as the first generation after Turi their great progenitor. The offspring of Tane-roroa, Turi's daughter, and their descendants, remained on the north side of Patea—as Ngati-Rua-nui—from that day to this, whilst the offspring of Turi's son, under the name of the Nga-Rauru tribe occupy the south side. This curse has operated from those days down to the date of Christianity, for the two tribes have constantly been at war.

I have mentioned above the house Kai-kāpō, it was the *whare-maire* of this tribe, the temple in fact where the people assembled to discuss tribal affairs, and where teaching of the history, etc., took place. Near it was the spring named Rua-uru. When Sir Geo. Grey visited Patea during the war, in 1868, he was taken by the people to see this celebrated place. The Rev. T. G. Hammond says of it: "A little further along the coast is the fishing station of the Ngati-Hine tribe (*hapu*) called Whiti-kau. Here there has been at one time a numerous people, as the locality is surrounded with Maori ovens. There may still be found some stone sinkers, and from time to time have come to light some of the finest stone axes known on this coast. Mr. James Fairweather, of Otarite, dug up one, which for size and quality of stone cannot be equalled. It is said to be a *toki tinana* (an important axe), one of the three brought from Hawaiki, one other having been carried away by Ngati-Maru when they went north many years ago (*i.e.*, under Hotu-nui, see *ante*). Not far from Whiti-kau stood, of old, the sacred house Kai-kāpō. Near by is a spring of water over which the priests contended, which contention led to the scattering of the people. The descendants of these people, as they journey up and down, turn aside even in these days to weep beside the spring." (Journal Polynesian Society, Vol. X., p. 196.)

There are but few references to the cause of this trouble at the Rua-uru spring, but one of my Maori informants says—"During the time the people dwelt at Whiti-kau, occurred a (further) division of the

people, and this *hapu* went one way, that *hapu* another; the cause of this was due to the action of Ue-whatarau, who smashed the calabash named 'Tapotu-o-te-rangi' belonging to Rua-uri." No doubt this would be one of the elaborately ornamented calabashes used for drinking water. "The man who owned the house Kai-kāpō at that time was Rakei-matua, and Rua-uri, Ue-whatarau and other chiefs entered it"—apparently in some manner distasteful to the owner, which led to the trouble.

Kai-kāpō is often alluded to in poetry. For instance see "Nga-Moteatea," p. 153—where Turoa, of Upper Whanganui laments the death of Te Kotuku-raeroa, killed at Patoka, 1842.

Moe mai e Pa! i roto Matangi-rei,
Ko te whare o Turi i u ai ki uta,
I hui katoa ano nga tauwi nei ki roto
Taria e tukituki ki roto Kai-kapo
Mo Whakapapa-tuakura, mo Mata-
whare-te-uia
Ka mau te pakanga e—i.

Sleep on, O Sir! in Matangi-rei,
The house built by Turi on his arrival,
And where gathered the stranger tribes,
'Twas later that strife arose in Kai-kapo,
Originally caused by the killing of the
dogs,
Of "Whakapapa-tuakura" and "Mata-
whare-te-uia."

Here is another reference in a song composed—or more probably recited, for no doubt it is ancient—by Maruera-whakarewa-taua, about the sixties of the nineteenth century, in answer to a question by a stranger as to whether Titoko-waru (our enemy in the sixties) was of chiefly rank or not.

Tenei ka noho i roto te whare-nui—
I roto o Kai-kapo
Te Whare o Rakei-matua.
Tomo kau a Rua-uri,
A Ue-whatarau ki roto-o—
Whakatakune riri ai
Ka pakaru Tapotu-o-te-rangi-e-i
Ka waiho he take unuhanga mo nga iwi.
Haere atu Rua-uri ki runga o Wai-rarapa
Tutohungia iho kauaka Te Tini-o-Ue-whatarau
E whai ake i a ia,
Ma Tini-o-Rangi-hawe ia e whai ake.
Kaore i whakarongo.
Huna iho ana ki te umu-pakaroa na Rua-uri
Ka mate Tini-o-Ue-whatarau e-i.
Hua i huna ai, e ngaro te tangata.
E kore e ngaro i toku kuia —
I a Rongorongo-nui-a-Pahiwa
I tohia ai taku ingoa nei
Koia Rua-nui-a-Pokiwa
E toe nei ki te ao.

* * *

TRANSLITERATION.

Let us then in imagination dwell,
Within the great house of Kai-kapo
That to Rakei-matua belonged.
There entered therein with unbecoming mien,
Both Rua-uri and Ue-whatarau,
Causing strife and anger to arise.
When "Tapotu-o-te-rangi," famed calabash, was smashed,
This, undying hatred caused,
And the withdrawing of the people from their common
home.
For far Wai-rarapa, Rua-uri purposed to depart
Leaving command to Tini-o-Ue-whatarau not to follow.
But rather, if they so willed, might Tini-o-Rangi come.
They listened not, and thus
Were Tini-o-Ue-whatarau within
The long ovens of Rua-uri baked.
'Twas thought that this killing of men
Would destroy the tribes,
But never will the offspring of my great ancestress,
Of Rongorongo-nui-a-Pahiwa
From whence I take my name
Of Rua-nui-a-Pokiwa*
Be lost to this world of light.

* * *

The rest of this song is modern, and relates to Titoko-waru and the European War.

It is probable that we may be able to assign an approximate date to this second division of Turi's descendants alluded to in the above song and story of Kai-kāpō. By referring to Table 5, Chapter II., we shall find the name Rua-uri, (one of those who caused the trouble at Kai-kāpō) who is there shown to have been the son of Tamatea-kuru-mai-i-te-uru-o-Tawhiti-nui, a man who visited Turi at Patea, and as my informant adds, is identical with Tamatea-pokai-whenua—which I doubt. At any rate, this man with the long name (what a burden it must have been to carry about!) having been a contemporary of Turi's, and his son Rua-uri—probably then a man of mature age—being an active agent in the disturbance, we may fix the date at somewhere about the year 1400.

Among the folk lore of the Ngati-Rua-nui are to be found many strange stories denoting the "culture-plane" in which the Maori people lived down to the introduction of Christianity. Many of these can be traced back to the old world; but, as so frequently happens, the stories

* Pokiwa was the name of an ancestor, and in former times the Nga-Rauru tribe was known by this name.

have become localized, and the deeds accredited to well known ancestors of the people. Prominent in this class of story is the belief of the people in the powers of their *Tohungas*, by aid of *Karakia*, or incantation, to remove hills, lakes, portions of land, etc. Even so simple a thing as a landslid is usually accredited to the action of some *taniwha*, or fabulous monster, inhabiting the sea, the rivers, or the earth itself. In the portion of this chapter devoted to Ngati-Tama, a description of the removal of the Pou-tama reef from near Cape Egmont to the Pou-tama district was given. The people of Patea have their own story of a somewhat similar nature. It is thus told by Mr. Hammond in his paper "Tai-tuauru" (Journal Polynesian Society, Vol. X., p. 196); but I can add to that, that the name of the man whose powerful *Karakia* effected the transportation of this land, was Tapu-kai, who came to New Zealand in the "Aotea" canoe (*circa* 1350), and whose descendants, say my informants, are to be found in the Middle Island.

Rau-mano is a place a little seaward of the Patea Railway Station. Mr. Hammond says: "The men of Rau-mano had gone out to sea on a fishing expedition. Among those left at home were two little boys who amused themselves flying a kite. They at length disagreed, and one said to the other, 'You are a person of no importance; your father has to go in my father's canoe to catch fish.' The little fellow so addressed was much offended, but nursed his anger until his father's return, and then told him what had been said to him. The father determined to be revenged; so when all were sleeping soundly, he repeated incantations, thereby causing the land upon which this boy and his relations slept, who had insulted his son, to part from the main land, and float down the river and out to sea, and over to the West Coast of the South Island, causing those parts to be peopled. It is remarkable that without any communication the two peoples" (*i.e.* I suppose those of the South Island and of Patea is meant) "should have retained, in song, the memory of such an event. These wonderful tales served to keep alive some simple fact that only the initiated knew how to strip of the marvellous."

Without being one of the "initiated," I would nevertheless offer a simple explanation of this story: It would soon get about that Tapu-kai was determined to avenge the insult to his child, and that he would do it by *makutu*, or witchcraft, in which all Maoris had the most profound belief. The offending family, knowing that their doom was fixed, simply slipped off at night in their canoe, crossed the Strait, and settled in the South or Middle Island. Soon afterwards a landslip occurred, and buried the site of the village, and extended into the river—for this country is much given to landslips. After ages impute to Tapu-kai's *Karakias* the fact of the landslip having occurred, and of the people having travelled on it to the other island.

My informants tell me that Stephen's Island, at the north-east end of D'Urville's Island, represents at this day the Rau-mano removed from

Patea, and that Tapu-kai's people killed the offending boy, leading to great troubles. I feel sure the above story refers to an early migration of some of the Patea people to the South Island, which must have occurred somewhere at the end of the fourteenth century.

To quote again from Mr. Hammond (*loc cit* p. 197): "A short distance from Whare-paia (a place on Mr. Pearce's farm, a little to the north-west of Kakaramea Railway Station) is Turangarere on Mr. Ball's property. From this place a beacon fire (bale-fire) could be seen far away north and south, and such fires were lighted to intimate the coming of war-parties, or to summon the tribes to defence, or the discussion of impending trouble At the foot of the hill runs a clear stream named Mangaroa, and where this stream turns in its course, the *Tohungas* devined the omens by watching the course sticks would take in the current, and advised the warriors accordingly ' Mr. Hammond gives me this further information as to the origin of the name Turanga-rere: "When any great event occurred amongst the local tribes, there was one place above all others where the principal chiefs summoned the people to meet them; and from the fact of such place being named in the summons, everyone knew that the affair was of great importance. When the people had assembled, the priest went outside the *marae* of the *pa*, and cast the *niu*, or divination sticks, in order to foretell the success or otherwise of the proposed course of action. Whilst this was going on, the warriors assembled in the *marae* according to their various *hapus*, all sitting in their *ranga*, or ranks. So soon as the priest announced the probable success of the enterprise, all stood up in their ranks, and as they did so, the plumes on their heads would wave, or *rere*—hence the name, *turanga*, the standing, *rere* to wave, or float." Mr. Hammond goes on to give a modern instance of this custom: "A man came from Wai-totara to one of the villages of Patea where a meeting had been called on account of the death of a woman at Wai-totara, through a beating administered by her husband. One of the Patea people—a *Tohunga*—said to the visitor, "*Mehemea ko te tikanga o mua, ka kanikani taua i Turanga-rere.*" Had the old customs been in force, you and I would have danced at Turanga-rere."

In Turoa's lament, a part of which I quoted a few pages back, occurs the following lines referring to the above place and custom:

E tika ana koe i te ara kai riri,
I runga Turanga-rere,
Mo te Rangi-hau-ora

Thou goest direct on the path of war,
Above there at Turanga-rere.
On account of Rangi-hau-ora.

The *Hapus* of Ngati-Rua-nui are :—

- | | | |
|---------------|-------------------|----------------------|
| 1. Tangahee | 4. Nga-Ruahine | 7. Ngati-Tupaea |
| 2. Paka-kohi* | 5. Ngati-Tipara | 8. Ngati-Manu-hiakai |
| 3. Ngati-Hine | 6. Ngati-Tane-wai | 9. Ngati-Tu |

THE MAORI ANCESTOR TARIONGE.

Here and there in Maori traditions is found mentioned an ancestor named Tarionge, who flourished in Hawaiki a few generations before the sailing of the fleet to New Zealand. Nothing very remarkable is mentioned about this ancestor, but, nevertheless, his name is one of those on which hinges the connection with Maori, Tahitian and Rarotongan. It is from such cases as this that we deduce dates in Polynesian history, and where this can be done by comparing genealogical descents from some one well-known name, down to people living in various islands, the value of the date is much enhanced.

As Tarionge is connected with these West Coast tribes—Taranaki, Ngati-Rua-nui and Nga-Rauru—the notes I have gathered may find a place here for the benefit of future students.

In an *Oriori tamariki*, or lullaby, published in “Nga Moteatea,” p. 186, we find :—

Na Kiki tana, na Toto taua,
Na Tarionge e !....

We are descended from Kiki, from Toto,
And from Tarionge.....

Again, the same volume, p. xcvi.—we have in a Taranaki lament :—

Kihai koe i whangaina

Ki te manga tawhiti.

Naku koe i whangai

Ki te aitanga a Tarionge

I te kai whakaoto e piri i te toka.

Thou wert not fed

On foods of distant lands,

But 'twas I that brought thee up

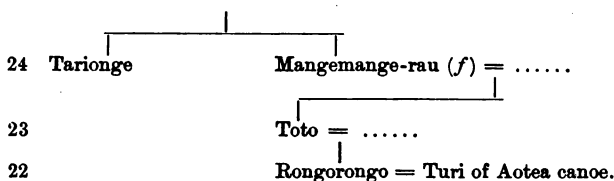
On the offspring of Tarionge

The astringent food that adheres to the rocks.

Here, Tarionge's name appears to be used as a synonym for shell fish.

From the Ngati-Rua-nui tribe we have this short genealogical table, which fixes the date of Tarionge according to the Maori traditions :—

* It is questionable if the Pakakohi was originally a Ngati-Rua-nui *hapu*, for I learned through Judge Gudgeon, in 1893, that the people of Port Awanui maintain that the ancestors of Pakakohi migrated from Wai-pari, near Wai-piro, (fifty miles north of Gisborne) after the great fight with Pakanui at Te Mara-hutihuti, and Ngati-Porou say that Nga-waka-taurua (of Pakakohi) admitted this to be true. If so, they have only been at Patea since about 1650; but they have so intermarried with Ngati-Rua-nui that they may now be looked on as the same people. This shows, however, how much the tribes have become mixed, and illustrates the many migrations that have taken place.



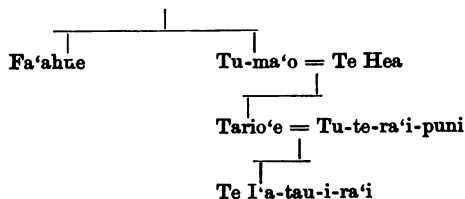
Possibly Mangemange-rau married Kiki, of the lullaby (see *ante*). If so, this table agrees with the song.

Next, we find in the Rarotongan history of Tangiia, that the latter after his expulsion from Tahiti, went to Huahine Island (about 120 miles west of Tahiti) to visit his sister Raka-nui, where a long conversation takes place, in which occurs the following:—"Rakamea married the lady Raka-nui, and they gave birth to Tarionge....." Now Tangiia flourished twenty-six generations ago, and if Tarionge was a nephew of his (by his sister Rakanui) there is only one generation difference between Maori and Rarotonga story.

But Tarionge, under the form Tario'e—these people do not pronounce the "ng"—is known to Tahitian tradition also. Miss Teuira Henry, of that Island, supplies me with the following:—

"Te Fatu (Maori, Te Whatu) was the name of a man who went from Rarotonga to Porapora (twenty-two miles northerly of Rai'atea, Turi's old home) where he married Te Uira. Their *marae* was called Fare-rua (Whare-rua in Maori). The family from whom Te Whatu came was named Tario'e (Tarionge) whilst that of Te Uira was Te Hiva (a well known Raiatea *hupu*). Pou-tara was the high priest of the *marae*. The children of these two people were Maro-te-tini and Vaearai (? Wae-arai or Waea-rangi in Maori)."

In a further communication Miss Henry supplies the following information:—



Fa'ahue, she adds, is the ancestor of the Pomare family of Tahiti. This man is shown in the Pomare pedigree table, page 26, Vol. II., Journal Polynesian Society. But the position he there holds is much too near the present day to allow of his nephew Tario'e being the same as the Maori ancestor, for he is there shown to have lived about nineteen generations ago—accepting Hiro, on the same table as being identical with Rarotongan Iro, and Maori Whiro, who, there is very little doubt flourished twenty-five generations ago (see Chapter IV.). Maybe Fa'ahue, the Pomare ancestor is a different man, and this

seems to be proved by the fact of Te-I'a-tau-i-r'ai (Maori, Te Ika-tau-i-rangi) being known to both Maori and Rarotongan histories as having flourished in Hawaiki before the *heke* to New Zealand in 1350, *i.e.*, more than twenty-two generations ago, but his exact position cannot be determined.

NGA-RAURU TRIBE.

The tribes already described, all inhabited the Province of Taranaki—excepting the few Tai-nui tribes alluded to in the beginning of Chapter VII. We now come to those living in the Province of Wellington, about whose boundaries there is much less information available. Many of them, however, spring from the same sources as we have dealt with, and particularly Nga-Rauru. The boundaries of this tribe on the north-west was the Whenua-kura river, which was common to them and Ngati-Rua-nui. Their coastal frontage extended from the above river to about the Kai-iwi stream,* a distance of about twenty-three miles, where they were joined by the Ngati-Hau, one of the series of tribes known under the name of Whanga-nui. This same tribe bounded them also on the east and north-east, until the boundary closed on to Ngati-Rua-nui again, somewhere on the upper waters of the Whenua-kura. The Wai-totara river runs through the middle of this territory, and is navigable for canoes for many miles, thus affording the tribe an easy means of retreat, in case of invasion, to the wooded hills in the interior, and as it was formerly full of large eel weirs, was a great source of food supply. The coast line is low, and generally occupied by sand-hills, inland of which is a very fertile undulating country, which, at about six or seven miles from the coast, rises gradually into wooded hilly country, often a good deal broken, due to the *papa* rock of which it is composed, and which is much given to extensive land-slips.

The name Rauru, is said to refer to the upper part of a *kumara* pit. The name was brought from Hawaiki with the people who came here in the "Aotea" canoe, and is the name of their ancestor.

There are some notable old *pas* in this territory, many of which have an interesting history, but they are not so numerous as the next district to the north, already described. There are also some noticeable modern fortifications occupied by these people during the wars with

* Kai-iwi is a stream six miles north-west from the Whanganui river; but this has not always been its name. Formerly, a certain man from the East Coast set out in chase of a very peculiar fish, which was in fact a *Kahawai*, but it had a tree growing out of it! He chased this fish all along the coast till he came to a stream, where he cast his net, and from that circumstance the place was called Te Kupenga-o-Mamoe; but he failed to catch the fish there, but did so at Wai-ngongoro. Subsequently the same stream was the scene of the death of some men by a *taua*, who were eaten there, hence its modern name—Kai-iwi.

the Pakeha, in the sixties of the nineteenth century, such as Tauranga-ika, near Nuku-maru, Te Weraroa on the Wai-totara, etc.

The eponymous ancestor of this tribe is Rauru, shown in Table No. 38, a few pages back, and also in Table 25, Chapter IV., by these people said to be a grandson of Toi, but by the East Coast people, the latter's son. They are essentially descended from migrants to New Zealand by the "Aotea" canoe, indeed, the main lines from Turi's sons are to be found amongst Nga-Rauru, which the quarrel on account of Turanga-i-mua's dogs explains, for the sons all settled on the south side of Patea, and they have possessed the *whare-maire*, or houses of learning, in which the priests taught, from the days of Turi down to Christianity—(see Journal Polynesian Society, Vol. IX., p. 229, for a list of these houses and the names of those who taught in them). The people also claimed descent from those who came in the canoe "Tu-aro-paki," under Te Atua-raunga-nuku, but nothing is known of the history of this canoe, beyond the statement of the tribe, that some of their ancestors came in it.

Mr. John White says that one of the ancestors of Nga-Rauru named Rakei-wananga-ora, came to this coast from Hawaiki in the "Panga-toru" canoe, but the people would not allow the crew to land, so they returned to Hawaiki. He does not explain how the Nga-Rauru get over the conflict between the two above statements—probably this is one of the local canoes already referred to.

I have just said that Rauru was the eponymous ancestor of this tribe. The Nga-Rauru people are very precise and positive in their traditions as to the fact of this ancestor living in Hawaiki—at any rate for part of his life. At the same time, it is clear he is identical with Rauru, son of Toi, of the *tangata-whenua*—but on this subject see Chap. IV. He flourished about twenty-nine generations ago according to Table No. 25, or approximately the middle of the thirteenth century; and he was apparently one of those daring voyagers of the Polynesian race, whose exploits fill us with wonder. It is this Rauru who is accredited with making the voyage from Hawaiki—in this case there is little doubt, Hawaiki-raro, or the Samoan and Fiji Groups are meant—to Wairua-ngangana, a place that can be no where else than in Indonesia, if not beyond, on the coast of Asia. Mr. Hammond's account, is as follows (see Journal Polynesian Society, Vol. III. p. 106):—"The expedition consisted of two canoes well-manned and named respectively 'Pahi-tonoa' and 'Haki-rere.' The former was commanded by Rauru, the latter by Maihi. On the outward voyage 'Pahi-tonoa' was wrecked, Rauru and the survivors being rescued by the crew of 'Haki-rere.' Going on her way, 'Haki-rere' arrived safely at Wairua-ngangana, and application was made to the inhabitants of the island for roots of the *taro*, which were presented to them by two women, who also gave them directions as to the cultivation of

the plant, and the requisite behaviour on their return journey with such valuable food on board. Following their directions Maihi was enabled to return safely to Hawaiki, and accordingly introduced the *taro* to that land"—and planted it at Te Papa-i-kuratau, which from other traditions can be located as being either in Samoa or Fiji—probably the latter.

There is some confusion in the traditions as to the canoe "Pahitonoa." The above account says she was wrecked, whereas Tautahi holds that she was one of the fleet that afterwards carried the migration under Rauru, from Western Hawaiki (Samoa, Fiji, etc.) to Rangi-atea of the Society Group (see Journal Polynesian Society, Vol. IX., p. 213). This, however, is not a matter of great moment—another canoe may have been called after the old one, by the same name. The important thing is that Rauru led a migration from the Western to the Eastern Pacific, where they settled down in Rai'atea and Tahiti, and lived there for seven generations, until the war with Ngati-Puna and Ngati-Ue-nuku, at Rai'atea, forced Turi and his compatriots to migrate to New Zealand in *circa* 1350.

WHARE-KURA.

I find amongst my notes a probable reason for the migration of Rauru from Western to Eastern Pacific, though my informants did not connect the two things, and I regret to say I neglected to follow it out—indeed the connection had not occurred to me at the time. There are traditions amongst these West Coast tribes of a great division having taken place long before they came to New Zealand, which was due to dissension among the priesthood on a matter of belief—in the same manner that the Gothic and other Arians differed on a point of belief with the Italian and other Catholics in the fourth or fifth centuries. This separation of the people is also known to the Tahitians, who call those who resided in the west, and held one faith, Ao-uri, whilst the others (Tahitians and Islanders of that neighbourhood) were named Ao-tea. There is little doubt that the two traditions refer to the same movement. The most detailed account of this split in the tribes, from the Maori side, is given by the Rev. R. Taylor in "Te Ika-a-maui," p. 65, which, however, is corroborated, but not with the same detail, by my own notes and those of others. Mr. Taylor did not see the significance of the matter he recorded—indeed he could not have done so, for the time was not ripe, and hence perhaps, with his well known predilection that way, he has attempted to find its analogy in Hebrew history.

I abbreviate here part of Mr. Taylor's account of Whare-kura, that being the name of the house in which this division of the people took place—a name, however, which has become a general one for their various houses where the history, beliefs, genealogies, etc., were

taught, even from the times of this original Whare-kura, down to the time when Christianity put an end to such teaching. Some of Mr. Taylor's names, often incorrectly given, are also corrected.

Mr. Taylor states that the original Whare-kura was a "house of prayer," or worship, which seems to me a mistake, for nothing like worship, in our sense of the word, ever occurred amongst any branch of the race. What is meant, is that here their sacred *karakias* (invocations, incantations, etc.) were recited, but these do not imply worship. It is said to have been a very large edifice, in which people met for "the rehearsal of their several pedigrees as well as the heroic deeds of their ancestors, for holding their solemn councils and administering justice." In this respect Whare-kura much resembles the Koro-tuatini of Rarotonga tradition, which, however, was far more ancient than this particular Whare-kura, and probably was situated in India. The same ideas, however, transmitted through the ages, would induce the people to perpetuate the character of the Koro-tuatini and its uses in various stages of their migrations; and therefore Whare-kura may be said to have been the legitimate outcome of the ideas which originated Koro-tuatini. "At the other extremity (of Whare-kura) was a small building in which the high priest resided, and seventy other priests had their houses ranged around, each building bearing the name of one of the heavens." I think Mr. Taylor has got somewhat astray here, for the Maori only acknowledges ten heavens.

The following tribes used to assemble in Whare-kura:—

1. The Kahui-Kauika, and their chiefs Kauika-nui, Kauika-roa, Kauika-papa, Kauika-whakaroa-korero.
2. Te Kahui-Whata, and their chiefs Whata-nui, Whata-roa, Whata-korero, and Whata-atua.
3. Te Kahui-Kapua, and their chiefs I-Kapua-nui, I-Kapua-roa, I-Kapua-tuatahi, and I-Kapua-whaka-roa-korero.
4. Te Kahui-Rangi, and their chiefs I-Rangi-tu-ana, I-Rangi-tu-Tawhaki, I-a-Whiro, I-Roto-pua.*
5. The tribe of Maru, and their chiefs Whiro, Monga, Wai-turourou-atea, Hurihanga, Marama-nui-o-Hotu, Rakei-pingao.

The above appear to be the leaders of one faction in Whare-kura.

There were two priests whose function it was to procure and braid in a special manner the sinnet that was bound round the images of the gods,† whose names were Huru-manu and Takitaki. Their sisters were

* These names beginning in I are peculiar, and unknown in any other connection in Maori, though quite common as Marquesan proper names, and are also known in Hawaii.

† See a specimen of this pattern of binding sinnet round the emblems of the gods, Plate 4.

high priestesses, and were named Rito-whara* and Rito-maopo.* It was said that it was due to these two women that the great quarrel took place, and the final separation of the tribes occurred, when many migrated to Eastern Polynesia. As is usual in all events of importance in Maori history, this separation has a special name given to it, viz.: "Turia-te-ngairi" (according to Mr. Taylor but which I suspect is Turia-te-ngahiri, meaning uproar, contention, discussion, etc.)

The other faction appear to have been under the leadership of Ue-nuku, who was the head of 180 chiefs, some of the groups of whom were:—

- | | |
|-------------------------|--|
| 1. Te Kahui-Potonga | 4. Te Kahui-Pou-taha |
| 2. Te Kahui-Poupou-titi | 5. Te Kahui-Pou-korero |
| 3. Te Kahui-Torea | 6. Te Kahui-Pepe—Pepe-mua,
Pepe-roto and Pepe-te-muimui |

"The different tribes which met at Whare-kura were ranged in two grand divisions, one party occupying one side of the building, and the other the opposite side. One party possessed a staff called Te Tokotoko-o-Turoa (*i.e.*, the 'ancient' or 'enduring staff'), whose owner was Rangi-tawhaki. The other side also had a staff named Tongitongi (to peck, to point out) which belonged to Maihi-rangi."

When the tribes quarrelled, "Kauika broke the staff of Maihi-rangi, and this became the signal for anarchy and confusion; sorcery and witchcraft were then practised against each other, and then they fought. Whakatau-potiki set the building on fire, and a multitude perished in the flames."

It is a question, if there is not some confusion here as to Whakatau-potiki—if this is the same hero who burnt Te Uru-o-Manono temple, and it seems as if he were from the context—for according to Raro-tonga history he flourished about the year 900, and Rauru about 1150; Whiro about 1275 to 1300; Ue-nuku (if the same) about 1300. Probably the two histories have in time become mixed up.

There is a great deal in this obscure tradition that offers food for thought, for it evidently refers to some great dispersion of the people. Even the names given are worth study, for they are all capable of an emblematical translation, and may have been of the same nature as the honorific names of Samoa, or the *marae* names of Tahiti. It is to be feared we shall never get much further light on this subject, unless Miss Teuira Henry's Tahitian Traditions, when published, may help us.

My informants are quite positive that this division in the people took place before they removed to Rangi-atea (Rai'atea Island), whereas other traditions say it occurred at the latter place.

* These two names are significant—Rito-whara = Pandanus core; Rito-maopo = Breadfruit core—neither of which trees grow in New Zealand, but are common in Samoa and Fiji.

There is amongst the Nga-Rauru people a peculiar remnant of an ancient story, that may be classed as folk-lore; the only other version I have ever seen is to be found among the Ure-wera people, and which was published by Mr. Elsdon Best in his "Wai-kare-moana."

The following is the West Coast account. It is termed the—

STORY OF POU AND TE MANU-NUI.

In former times there was a kind of *taniwha*, or monster named Ikaroa, in shape like a fish, which came ashore and laid on the beach, at a place named Kene-puru-roa in the Patea district. Now as Pou—a dweller in those parts—was wandering along the beach he came across this great fish and thought it a good opportunity to replenish his larder. Having with him his *mira-tuatini*, or sharks-tooth saw, he commenced to cut up the fish; but to his great surprise, as soon as he made a cut it closed up again. This, thought Pou, must be a *tupua* fish, and not to be dealt with in an ordinary manner. So he commenced to say his *karakias* in due form, whilst Ikaroa was listening all the time, and fearing that Pou would succeed in the end with the aid of his powerful incantations, suddenly took up Pou and carried him away to the Muri-wai-o-Hawaiki. On arrival at this distant country, a council was called (presumably by the people of Hawaiki) to adjudicate on the case, as to whether Ikaroa was justified in his abduction of Pou. The decision came to was, that Ikaroa was wrong, inasmuch as he was out of his own element when Pou attempted to cut him up. The story does not say whether the decision also carried costs against Ikaroa; but at any rate, the powers that ruled in Hawaiki decided to assist Pou to return to his own country, and to that end engaged a *taniwha* (sea monster, but here evidently a monster of the air) named Te Manu-nui-a-Rua-kapanga to convey him home. On nearing Patea, the place from whence Pou had been carried off, the Manu opened wide its wings, and said to Pou—"Pull out a feather from my side, to be a *māna* (power, prestige—in this case a talisman) unto you." So Pou did as he was told, "and the name of that thing was Te Rau-a-Moa"—the feather of the Moa.

Now when the people of the Whanganui district heard of this object that Pou had acquired, they sent Tukai-turoa, and his sister, to obtain it for themselves. They came to Pu-manga at Patea, and there Pou gave to them this talisman as a power and prestige to Whanganui, in order that they might avenge their wrongs. And it was through the power of Te Rau-a-moa that Whanganui got compensation for the evil they were suffering under. (It is not stated what is was.) That talisman never came back from Whanganui; "it finally disappeared there, and is not; it would have been better if this valuable property of Nga-Rauru and Ngati-Rua-nui had come back to them."

Rua-kapanga is known to the Rarotongans as the name of a great

kite (*manu*), and is mentioned in some of their old songs. There is a saying about it—" *E tia e te kuekue.*"

I have suggested in Chapter IV., that this Pou may be identical with Pou-te-anuanua of Mangaia Island, whose other name was Toi, and whose genealogy is given in Table 22. In fact, the suggestion is made that this mysterious journey of Pou to Hawaiki, when he was carried off by Ikaroa, may be the dimly remembered record of a voyage made prior to the *heke* of 1350.

In order to preserve it, I copy an ancient lament of these people, in which the above incidents are alluded to.

HE TANGI NA TE IKA-TERE-ANIU MO TE PERE.

Takiri ko te ata, kua whitirere au,
 Kaore ana nei he pere i wehe ai
 Kei a Hine a te hoa,
 Tena E Whaene! Tirohia iho ra,
 Taku mareikura, he koata ariki,
 No Kai-atua e—i, no te Kahui-whata,
 Turakina te kahui kuaka,
 Ki te Uru-a-Tawhiti nei—e—i.
 He hia kai hapu kia tomo atu koe
 Ki a Whaka-tauroa,
 Ko te kete tena i tuwhera ki te rangi
 I tukua iho ai te whenua e takoto
 Kua tu ai ki te ao nei.
 A, rongo ano au te huka a Te Tawhiti,
 I takoto a Wai-matua ki te hohonu
 E Tama—e—i.
 Ka tupu te tangata, ihi kau ki te ao,
 Hoki atu ki te kore—te kore i oti atu—e—i
 Huti kau mai au nga huti o te kura,
 E kore e hoki mai; ka pae ki te one-roa,
 I Pikopiko-i-Whiti e—i.
 Mona te kura pae
 Whai mua koe ki te Wai-o-rangi—
 Ko Wai-whakatipua,
 Ko Rua-rongo, ko au,
 Nana i kopekope ko te ewe
 O te ika wai-waha
 He putanga ariki e—i,
 No Te Kahui-pua.
 Kia whawhia iho ki roto, karanga atu
 Ko te kete tena i whakairia ai
 Ka tau ki te matapihi o te whare o Tangaroa—e—i.
 Ka rangona ki reira te kupu a Te Tawhiti
 Kei te kune, kei te weu, kei te aka.
 Kei te tamore, kei te katoa,
 Kei te karawa, kei te au ika,
 Ka tupu ko te Kahui Iawa e—i
 Ko Rua-kapanga, ka whakatawhi au,
 Ki a Ikaroa e—i.

Me kokomo iho koe ki Paopao-te-rangi
 Te Huki-o-te-moa, ko te ipu tena
 I takoto mai ai, koia Huna-kiko
 No Te Apiti-o-te-rangi,
 E Tama e!—

I regret I am unable to furnish a translation of this ancient song, so full of references to the traditional lore of the Maori. Without the help of one of the tribe learned in such matters, it is impossible.

There is another very strange tradition among these people, the origin of which is very difficult to fathom. So far as I am aware it is found no where else in New Zealand, nor anywhere else in Polynesia. We are indebted to Mr. John White for the preservation of it, and it is to be found in his "Aotea" papers, now with the Government. It is called—

Te ewe i tere—THE WINGED PEOPLE.

"A placenta was cast into the sea, and in due course became a man whose name was Whanau-moana, or Sea-born. He had wings, as had all his descendants. At first, none of these beings had stationary homes, but flew about from place to place, sometimes alighting on the tops of mountains, or extending their flight to islands in the sea. One of the women, named Tara-pu-whenua, first caused them to dwell in *pas*. This people belonged to Wai-totara and lived at Tieke, (Moerangi a sacred place, where the famous "Awhio-rangi" axe, brought here from Hawaiki by Turi, was buried seven generations ago, and re-discovered in December, 1887—see Journal Polynesian Society, Vol. IX., p. 229). The last of this people who had wings was named Te Kahui-rere, and he lost them through a woman pressing them down in the night when he was asleep. Hoani Wiremu Hipango of Whanga-nui (died about fifteen years ago) says that his wife was a descendant of these winged people."

Another version is as follows:—Hare Tipene, of Te Ihu-puku *pa*, Wai-totara, says Tama-nui-te-ra (sometimes given as a name for the Sun) was the first person who possessed wings, or who could fly, but it is not now known whether he had wings or merely possessed the power (*māna*) of raising himself up in the air at pleasure, which he used to do, and could take long flights. Hence is the saying:—

Ka rere te atua iti	When the minor god flies,
E kore e marama te rangi,	The heavens will not be bright.
Ka rere ko Tama-nui-te-ra,	When Tama-nui-te-ra takes flight
Ka marama te rangi.	Then will the heavens be bright.

Tama-nui-te-ra had a house in the sky named Whare-totoka. Tama-hewa was the last person who had powers of flight, but he lost them through his wife Raka-takapo treading on his wings in the night. They lived at Tieke and Moerangi."

Here is a *Waiata* or Maori song, in which these winged people are alluded to:—

Ra te uira ka hiko i te rangi !
 Ou tohu ra, E te hoa ! i haere ai koe.
 E hara, E Hine ! te tau mai nei,
 No Te Mounga-roa, no Tawiri koe—
 Na Tauru-a-te-rangi.
 He matamata ariki no runga o Tieke
 No Moe-rangi ra.
 Na Te Rangi-hikaka,
 Na Uru-te-angina,
 Na Te Kahui-rere,
 Na Te Manu-i-te-ra—e.

Behold the lightning flashes in the heavens !¹
 'Tis a sign from thee, O friend ! that thou art gone.
 'Tis not, O Lady ! that all are departed,
 (For some rest here still)—
 Thou wer't descended from Te Mounga-roa,² from
 Tawiri,
 From Tauru-a-te-rangi,³
 From the high-born fountain above at Tieke,⁴
 And from Moe-rangi⁴ there.
 Thou wer't descended from Te Rangi-hikaka,
 From Uru-te-angina,
 From Te Kahu-rere,⁶
 From Te Manu-i-te-ra.⁷ (The bird in the Sun.)

NOTES:—1. The lightning flashed and thunders pealed at the death of great people, in the Maori's belief. 2. Te Moungaroa, Captain of "Kura-hau-po." 3. Tauru-o-te-rangi, probably an ancestor. 4. Where the winged people lived. 6. The last of the winged people. 7. The bird in the Sun (an expression sometimes—perhaps not often—substituted for Tama-nui-te-ra, "the Great Son of the Sun"), the true meaning of which, if we could obtain it, would throw a light on the ancient beliefs of this people, that would take them very far back in old-world ideas. Tawhaki's wife was impregnated by "the bird in the Sun."

The only other reference to a winged people, I know of, amongst the Polynesian people—but not living in Polynesia—is to be found in Fornander's "Polynesian Race," Vol. I., p. 57. He says—"The people of Pulo Nias, an island off the south-west coast of Sumatra, like the Battas and Dyaks a pre-Malay remnant of the Polynesian race, call the sky, or heaven by the name of Holiyawa, and people it with an order of beings whom they call Baruki, superior to mortals, *gifted with wings*, and invisable at their pleasure. And they relate that in olden times a King of these Baruki, called Luo-mehu-hana, arrived from that Holiyawa, and was the first who taught them arts and civilization, and also how to speak." This is quoted from Sir Stamford Raffles, Vol. II., chapter 17. It would thus appear that this tradition of winged people was brought by the Maoris from Indonesia, if not from further to the west, and localized at Wai-totara.

The *hapus* of Nga-Rauru are :—

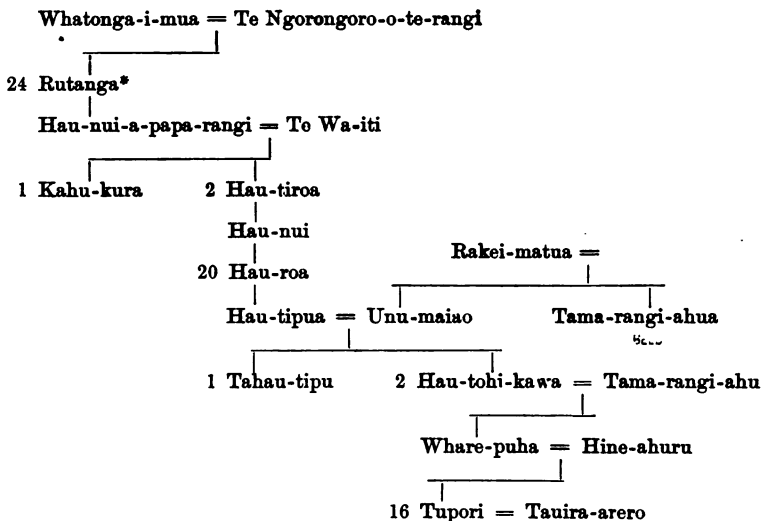
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|---------------------|-----------------|
| 1. Rauru-matahi | 4. Ngati-Hine ? |
| 2. Rauru-kitahi | 5. Araukuku |
| 3. Ngati-Rangi-moka | |

WHANGA-NUI TRIBES.

Coming now to the tribes that occupied the country to the south of Nga-Rauru, the first is Ngati-Hau, one of the numerous tribes known under the name of Whanga-nui, derived from the river of that name. Ngati-Hau take their name from Hau-nui-a-Paparangi, who is believed to have come to New Zealand in the "Aotea" canoe, though this is doubtful. On this subject see note 182, Journal Polynesian Society, Vol. XIV., p. 219, where Col. Gudgeon says :—"I was talking with a Tahitian member of the Makea family, of Rarotonga, concerning the old tribe of Ngati-Hau, and gave them their name in full (as above). When he heard this he said, 'My old tribe! Hau-a-Papara'i;' the only people who never bowed down before the Pomares in Tahiti, who were braves wherever they went." This is a confirmation of what has so often been stated in this paper, to the effect that the migration of 1350 came from Tahiti here. The Whanganui people have a saying to this effect :—"Te uri a Hau-nui-a-Papa-rangi, nana i taotao te nuku roa o Hawaiki." The descendants of Hau-nui', who suppressed the land (or people) of Hawaiki, and which seems to bear out the statement of Col. Gudgeon's friend to the effect they had never been beaten—at least in Tahiti, Hawaiki-runga being the Rarotonga name for that group.

I quote the following piece of a descent from Hau-nui', as it may prove useful to others following in the same lines as myself.

TABLE XXXVIII A.



I am unable to give the precise boundaries of Ngati-Hau, or indeed of any of the Whanganui tribes, but they occupied a large extent of country, being bounded on the west generally by the Nga-Rauru, Ngati-Maru and Ngati-Tama tribes (already described), on the north by Ngati-Mania-poto and Ngati-Tu-whare-toa, and on the east, near the base of Ruapehu, by Ngati-Whiti, Ngati-Tamakopiri, etc., and towards the sea on the east by Ngati-Apa, the boundary between the two, in the case of the latter, being somewhere west of the Whangaehu river. The above is a very large territory, and was, at the time of the first settlement of this country by Europeans, almost entirely forest-clad, with the exception of a strip along the coast some three to four miles wide, and parts of the open plains of Okahukura lying on the western slopes of Ruapehu mountain. It is, moreover, a very broken country with deep gorges, in the bottom of which flow the streams all more or less discoloured by the *papa* rocks of which nearly all this country is formed. The beautiful Whanganui river flows through the centre of this district, and formed a highway available for canoes for some 170 miles from the mouth.

Besides the crew of the "Aotea," it is certain that the crew of the "Kura-haupo" canoe also contributed to the population; and the

* Rutanga above, by Table 38, was a nephew, not a son, of Whatonga's. Hau-nui-a-papa-rangi, by this table, belongs to the generation of Turi's grandfather, although he is said to have come with Turi in the "Aotea" canoe. The descendants of these people are Ngati-Hau through Hau-nui, and Ngati-Rakei, through Rakei-matua.

strong probability is, that the *tangata-whenua*, or original inhabitants—*te iwi o Tei*—formed the basis of the present tribes. One of the principal is called Nga-Paerangi, and it is believed that Paerangi, from whom the people take their name, was one of the *tangata-whenua*. He flourished about 21-23 generations ago, or about the time of the *heke*, (or migration) to New Zealand, and many families of rank trace their descent from him. At the same time, some natives say, that Paerangi came to New Zealand with the *heke*, and more than one line show him to be a descendant of Whiro, whose ancestors are shown quite correctly on the Maori lines according to Tahitian and Rarotongan genealogies.

Mr. Best has a note to this effect: "Though all the Whanganui people say that Kupe on his arrival here, found only the *tiwaiwaka*, *tiake* and *kokako* birds, with no people, yet when questioned closely the old men admit the existence of *tangata-whenua* in the valley of Whanganui. These were the descendants of Paerangi-o-te-mounga-roa whose ancestor came from Hawaiki five generations before the arrival of Captain Turi in the 'Aotea' canoe. He was brought here by his *atua*; he had no canoe. There have been three men of the name of Paerangi, one of whom came in the 'Aotea.'" Now this statement as to Paerangi having been brought here by his god, means nothing more than that the old *tangata-whenua* traditions having become overlaid and obliterated by those of the more forceful *heke*, and some origin for Paerangi being necessary, the marvellous has been invoked, and his arrival accredited to the gods. If we may believe the earliest legends extant relating to these parts, there was a numerous people dwelling here in the time of Turi's children and grandchildren. Tu-whawhakia, in his version of "Tutae-poroporo," mentions a very numerous people named Ngu-taha, who lived at Aropawa Island and the Sounds, north end of the Middle Island. Aokehu the slayer of Tutae-poroporo was a grandson of Turi; and Nga-Paerangi are mentioned also as a numerous people living in the Whanganui valley as far up as Operiki (near Corinth) and extending to Whangaehu, at that same period. Mr. Best, after having made inquiries in the Ure-wera country, comes to the conclusion that Paerangi came here with Paoa, about five generations before the *heke*. Col. Gudgeon says, the Whanganui ancestor is identical with Paoa's companion, and that there were two of that name—Paerangi—one coming in the "Aotea" canoe, the other the ancestor of Ngati-Hāua of Upper Whanganui, about whose *tangata-whenua* origin there can be little doubt.

In order to preserve it, I quote some descents from this Paerangi, in which it is shown that he was a son of Whiro-te-tipua, who flourished according to Rarotonga history—twenty-five generations ago, whereas he is here twenty-three—not too great a discrepancy to prevent it being the same individual. See Table No. 15 also.

Whether the Paerangi here shown is he who came with Paoa in the "Horo-uta" canoe or not, I am unable to say.

The Whiro-te-tipua, shown on the tables, occupies a very prominent position in Polynesian history; and much about him is to be found in Maori, Rarotongan and Tahitian history. (See Table 39.)

The Whanganui people have a tradition that part of the Middle Island, on the west side of Tasman's Bay, was peopled from their tribe, the first *heke* being under the leadership of Te Ahuru, a second one was under Tu-mata-kokiri, who gave his name to Ngati-Tu-mata-kokiri, the tribe that occupied Golden Bay and those parts, and which was exterminated by Ngati-Toa and Te Ati-Awa in the second decade of the nineteenth century, as will be shown in Chapter XVI.

Readers are referred to Journal Polynesian Society, Vol. XIV., p. 131, for further information about the Whanganui tribes.

NGATI-APA AND OTHER TRIBES.

Lying to the south of the Whanganui tribes, are the territories of Ngati-Apa, whose southern boundary was (very roughly) the Manawa-tu river, whilst their inland boundaries extended to the Ruahine Mountains, and were limited on the north by Ngati-Whiti and others of the Mokai-Patea country, a very large district of open plains and broken forest ranges. This tribe claims to be descended from Ruatea and other people, who came to New Zealand in the "Kura-hau" canoe in 1350, besides the descendants of Apa-hapai-taketake, who came from the Bay of Plenty originally, and gave his name to the tribe.

Another migration from the north took place in later times; they first went to Taupo and lived there sometime, but finally falling out with the Ngati-Tu-whare-toa tribe of those parts were defeated in battle, and departed for the West Coast. The chiefs of these fugitives were Te Whakakahu and Tu-makoha, and their particular *hapu* was named Te Apa-o-Rangatira. Such is the account by the people of the Rangi-taiki, Bay of Plenty. This tribe was one of those that suffered from the incursion of and conquest by Ngati-Raukawa of Maunga-tautari in the "twenties" of the nineteenth century, as we shall have to refer to later on. So far as our history is concerned, they do not occupy an important position, and indeed not much of their history is known to me. The records of the Native Land Court no doubt contains a good deal about them.

The *Rangi-tane* tribe, which joined the Ngati-Apa on the south, has been at one time a large tribe occupying the Manawa-tu district, and extending over the Rua-hine and Tara-rua ranges into the Upper Wai-rarapa and Upper Manawa-tu valleys, the Seventy Mile bush,

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etc., and has equally suffered—on the West Coast—from the invasion above referred to. They claim descent from Tane-nui-a-rangi, and are mostly a *tangata-whenua* tribe, mixed with the descendants of the crew of “Taki-tumu” canoe. All that is known of their history is summarized in Journal Polynesian Society, Vol. XV., p. 71, to which the reader is referred for further information.

Mua-upoko is the name of the tribe adjoining Rangi-tane on the south, and having their head quarters about Otaki. Their eastern boundary was the Tara-rua range, and their territory was not a very large one. There are but few of them left, as the tribe suffered severely from the Ngati-Raukawa and Ngati-Toa conquest already alluded to. The tribe is said to be an offshoot of Rangi-tane.

Ngati-Ira was the next tribe to the south, which before the conquest just alluded to occupied Pori-rua, Port Nicholson, etc. The history of this tribe, as known to the writer, will be found in Journal Polynesian Society, Vol. XV., p. 74.

The whole of the above four tribes were conquered by Ngati-Toa of Kawhia, Ngati-Raukawa of Maunga-tautari (Waikato) and Te Ati-Awa of Taranaki, between the years 1821-1830, as will be shown; and as a consequence the interest in them is absorbed by the later occupants of these territories.



TRANSACTIONS AND PROCEEDINGS.

POLYNESIAN SOCIETY.

A MEETING of the Council was held in the Technical School, on the 2nd April, 1908, when correspondence, etc., was dealt with.

The following new members were elected :—

E. Maxwell, Opunake, N.Z.
Dr. A. H. Hallen, Opotiki, N.Z.
Georg. Lamprecht, Papeete, Tahiti
L. Birks, M.I.C.E., Rotorua, N.Z.

The following papers have been received :—

Strength of the Hokianga tribes in *circa* 1810. A. C. Yarborough.
A Hokianga incident. A. C. Yarborough.
Samoan Phonetics in their broader relation. W. Churchill.
Wairangi and Pare-whete. Te Rangi-hiroa.
The Cave dwellings at Te Pehu, Rotorua. J. Cowan.

It was decided to issue a circular to members and others, asking them to help fulfil the conditions of the offer made by an original member (see Annual Report) as to the publication of papers on hand. (See circular which follows.)

CIRCULAR.

POLYNESIAN SOCIETY.

NEW PLYMOUTH, N.Z.,

APRIL 2ND, 1908.

THE attention of members of the Society and others, who are interested in the records of the Polynesian Race, is drawn to the statement in the Annual Report of the Society for 1907, to the effect that one of the original members will give £100, if another £400 can be raised, to publish a number of original documents now with the Society, and which have great value as contributing to the History of the race. Amongst the most valuable, are the Rev. Dr. Wyatt Gill's Rarotongan Traditions, etc.; The Traditions of the Marquesan Islands; Mr. Elsdon Best's History of the Urewera country; besides others relating more particularly to the Maori branch of the Race, all of which it seems impossible to publish through the columns of the quarterly "Journal of the Polynesian Society," owing to the quantity of matter constantly coming forward.

The Society has spent over £2,500 in publishing original matter relating to the Race, contained in the 16 vols. of the JOURNAL already out, and feel they can with a good grace ask some of their fellow-Colonists and others to help in this, which is a national work.

Names of subscribers and the amount they are willing to subscribe will be thankfully received by the Secretaries, New Plymouth, New Zealand.

S. PERCY SMITH,
PRESIDENT.

THE JOURNAL

OF THE

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CONTAINING THE TRANSACTIONS AND
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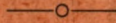
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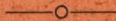
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THE Society is formed to promote the study of the Anthropology, Ethnology, Philology, History, and Antiquities of the Polynesian races, by the publication of an official journal, to be called "THE JOURNAL OF THE POLYNESIAN SOCIETY," and by the collection of books, manuscripts, photographs, relics, and other illustrations of the history of the Polynesian race.

The term "Polynesia" is intended to include Australasia, New Zealand, Melanesia, Micronesia, and Malaysia, as well as Polynesia proper.

Candidates for admission to the Society shall be admitted on the joint recommendation of a member of the Society and a member of the Council, and on the approval of the Council.

Every person elected to membership shall receive immediate notice of the same from the Secretaries, together with a copy of the Rules, and on payment of his subscription of one pound shall be entitled to all the benefits of membership. Subscriptions are payable in advance, on the 1st of January of each year, or on election.

Papers will be received on any of the above subjects if sent through a member. Authors are requested to write only on one side of the paper, to use quarto paper, and to leave one inch margin on the left-hand side, to allow of binding. Proper names should be written in ROMAN TYPE.

The price of back numbers of the Journal, to members, is 2s. 6d.

Vols. i., ii., iii., and iv. are out of print.

Members and exchanges are requested to note that the Society's Office is at New Plymouth, to which all communications, books, exchanges, etc., should be sent, addressed to Hon. Secretaries.

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HISTORY AND TRADITIONS OF THE TARANAKI COAST.

CHAPTER VIII.

TURANGA-I-MUA'S EXPEDITION.

(Circa 1370—1390.)

THE earliest noticeable incident in the history of the Taranaki tribes, subsequent to their arrival from Hawaiki, and after settling down in their new homes, was an expedition made by Turanga-i-mua (son of Turi, captain of the "Aotea") which, considering the times in which it occurred, was a very extensive one, and it moreover brings us face to face with the fact of a numerous population living in this country at the time of the *heke* of 1350. Turi had settled down and built his *pa* of Matangi-rei, on the south bank of the Patea river, when, probably some few years after, this expedition went forth. We do not know the reason of it, but probably it was due to the same causes that have in later times originated so many others, *i.e.*, the love of fighting for fighting's sake, or it may have been due to some affront offered to Turi's people as they came down the coast. It is clear that Turanga-i-mua had a considerable body of warriors with him, and though no doubt some of the crew of "Aotea" took part, the bulk of his party must have been recruited from the *tangata-whenua*, for the Hawaiians could not have been sufficiently numerous in themselves to have accomplished what they did—even allowing for exaggeration of deeds in the story itself.

Turanga-i-mua, accompanied by Kauika, one of the priests of the "Aotea" canoe, and their men, started from Patea, and proceeding to the north overland, made their way as far as Tamaki, which was then and for long after the general name of the Auckland Isthmus. Here, for reasons unrecorded, they fell foul of the people there living, whom my informants refer to as the people of Titahi, and defeated them with great slaughter in a battle called Te One-po-takataka. This, says one

of my informants, was the first occasion on which his tribe (Nga-Rauru) defeated the Titahi people, but not the last, as we shall see. From Tamaki the war-party travelled through the interior of the North Island, and came out to the East coast at Ahu-riri (Hawkes' Bay) where they again fell in with a numerous people, who are expressly said to have been *tangata-whenua*, when fighting again took place. The first battle fought was called Kare-po, in which Turanga-i-mua gained the victory. This was followed up by a series of sieges, during which as many as ten *pas* are said to have been taken by the invaders, the last being at a place called Mimi-a-Rauru. These *tangata-whenua*, there is little doubt, were some of Te Tini-o-Awa, Whatu-mamoa, or Rang-i-tane, who then occupied all the Hawkes' Bay country, and who were descendants of Toi and Te Awa-nui-a-rangi, often previously referred to.

From Hawkes' Bay, Turanga-i-mua made his way south through the other Tamaki district (Seventy-mile Bush) and then ascended the Rua-hine ranges, by the old native path, which, starting near the present town of Woodville, passed to the north of the Manawa-tu gorge, coming out on to the plains of the West coast, at the present village of Ashurst. It was a terribly rough track as the writer experienced in 1872. Near the summit crossed by the track, Turanga-i-mua was set upon by the *tangata-whenua*, who were probably Rang-i-tane, and after a great fight he was killed, whilst most of his party made their way home to Patea. After his death, the people stuck into the ground a *matipo* post to mark the spot where he was killed, and heaped up (*ahu*) earth round it, and hence arises the name of this spot (and the track) Te Ahu-o-Turanga, or Turanga's mound. His body, however, was afterwards exhumed and taken to Patea for final burial. The party on reaching Patea found Turi in his *pa* at Matangi-rei, and when the news of the death of his warrior son was made known to him, the old man went out of his house, and, as tradition says, disappeared for ever. He was seen by his daughter, Rua-putahanga,* going towards the cliff that fronts on the Patea river at that place. The Patea people say Turi's spirit went back to Hawaiki his old home, and it is very strange that the people of that old home, Rai'atea, say also exactly the same thing, and that his spirit was a serious trouble to them for generations after, even down to three generations ago, as I learnt at Mo'orea Island in 1897. Turanga-i-mua is said to have been a great warrior in his time, and appears also to have been a *taniwha*-slayer, for we have the statement that he slew a *tipua-whenua*, or

* It is doubtful if this name is right, for it is the only occasion on which this lady is mentioned as a daughter of Turi, whilst it is well known that one of that name was a famous ancestress of these people who lived many generations after.—See Chapter IX.

monster, at Taranaki, named Pou-poto—about which, however, I know nothing further.

It is stated above, that it was the people of Ti-tahi who were slaughtered at Tamaki (Auckland). Another account says it was the Wai-o-Hua tribe; but in this I think the reciter, knowing that the latter tribe did occupy the isthmus in modern times, has merely jumped to that conclusion. The Wai-o-Hua did not occupy their Auckland home for many generations after the time of Turanga-i-mua. And as to Ti-tahi, this man, according to the best traditions, flourished about the year 1600*, whereas probably Turanga-i-mua's expedition occurred about the years 1370 to 1390. The probability is, that as Ti-tahi himself was descended from the northern Ngati-Awa, who at one time also occupied the Auckland Isthmus, and built many of the *pas* still to be seen there, my informants mean Ngati-Awa (or Te Tini-o-Awa) when they say Ti-tahi, *i.e.*, the people from whom Ti-tahi sprung.

TAMA-AHUA RETURNS TO HAWAIIKI.

(Circa 1380.)

The marginal table, being part of Table No. 33, will show the

TABLE XXXIXA.

Te Hatauirā = Wairau

Tama-ahua =	{ 1st Tauranga
	{ 2nd Kauhanga-roa

Raumati = Te Kura-tapiri-rangi

Uru-te-kakara = Ngarue

position of the people referred to below. Te Hatauirā came to New Zealand in the "Kura-hau-po" canoe, and it is thought his son did so also, as a young man. Rau-mati was born in New Zealand, and Ngarue is said to have been a grandson of a younger brother of Te Mouna-roa, the latter being the priest of "Kura-hau-po."

Another account says he came here in the *Waka-tipua*.

When these several members of the crew of the above-named vessel first arrived on the West coast, they settled down at Wairau, where Captain Mace, N.Z.C., now lives, and which place afterwards became celebrated through the death of Dr. Hope, Lieut. Tragett and five men of H.M. 57 Regt., who there fell into an ambush during the war on the 4th May, 1863. Tama-ahua here married his first wife, Tauranga, who, my informant said, was a woman of her husband's people, but from what follows in relation to her son Rua-mati, it is probable he confused the two wives (or I misunderstood him). His second wife was Kauhanga-roa, said to be from Tauranga. After his first marriage Tama-ahua-ki-Tauranga (which is his full name) removed to and built a house on the flats at Oakura river, just seaward of the bridge on the south side. This house was named "Whakamoe-ariki," the foundations of which, together with a red stone on which the main internal pillar (or *pou-toko-manawa*) once stood, are to be seen at this day.

* "Peopling of the North," page 47.

On one occasion, after the *kumara* crops had been gathered in, Tama-ahua was busily engaged in storing them away in the *whata* or store-house, his two wives being occupied in making baskets not far off. Whilst so engaged, the *pukoro*, or front part of Tama-ahua's *maro*, or waist cloth, fell off, and he stood naked as the day he was born before his wives and the other people. It was then seen that Tama-ahua was a *tehe*, or had been circumcised, which caused his wives a great deal of amusement, and gave rise to some remarks ridiculing their husband. Now, no Maori can stand ridicule—it has very often led to what they call *whakamomore*, or desperation, in which state of mind the one so affected has often committed suicide. Tama-ahua felt shamed and humiliated by the conduct of his wives, and withall exceedingly angry. So taking his *maro* and his arms, he departed from the village and went away up the Oakura valley to a place called Pirongia, which is situated between the Pouakai and Patuha ranges, not far from Te Iringa, which is the name of the southern peak of the latter range. Here his sister Taupea was living with others—who, I would remark, were probably some of the *tangata-whenua* people, the Kahui-maunga. Arrived there, and after the usual greetings, he said to his sister, "I am returning across the seas to Hawaiki, and I have come to bid you farewell." His sister asked, "What is the reason of your going?" "Because my wives laughed at me when my *pukoro* fell off, and I am filled with shame." His sister replied, "Do not go; remain here; let us two abide in this settlement of ours." But Tama-ahua would not listen; he had made up his mind to abandon home and family, and go back to Hawaiki. Seeing that her brother was determined, Taupea ceased her efforts to persuade him; and then they cried over one another, and took farewell. When departing, Tama-ahua said, "If I arrive safely on the other side—to that other home of ours—I will cause my shadow to appear at the break of day in the east, in the morning sunbeams, so that you may know I am safe. When you see this sign, you must do likewise, so that I may know that you have understood my signal."

After this Tama-ahua departed from Pirongia and returned to his home at Oakura. Here he took farewell of his son Rau-mati (son of his wife Tauranga) and of Rakei-nui-te-kapua, (his son by his other wife Kauhanga-roa) saying:—"Remain here; I am departing to hide myself. May you grow up to be men after I am gone." His two wives, hearing this, endeavoured to persuade Tama-ahua to abandon his project, but he was obdurate, and determined to carry out his plans. They commenced crying and lamenting, but it was of no avail. Tama-ahua now caused his canoe to be prepared for the voyage, by taking in stores, etc. How many, or who accompanied him, our story does not say. The canoe was named "Te Rona-waiwai," and when ready, Tama-ahua proceeded to his *tuāhu* or altar, to propitiate the spirits

of the storms he might encounter on the way, and also to placate "the great fish of the sea." So he sailed away from his home at Oakura, and in due course safely arrived "at the other side," for on his arrival he *haea mai tona ata*, or caused the sign he had arranged to appear in the early dawn, which was seen by his sister Taupea, who then knew of his safety. She then ascended the Pouakai range and *haea atu tona ata*, by causing her shadow to be cast so that Tama-ahua might know she had received his message. "And so Tama-ahua died on the other side, at Te Rere-a-Kura-hau-po."

I am unable, any more than my informants, to offer any explanation of that part of this story which has reference to the signals exchanged by the brother and sister; but it is probably true that an expedition left Oakura with the intention of going back to Hawaiki—which here means Tahiti and the neighbouring islands; whether they ever arrived or not there is nothing to show, for no communication with those parts has taken place since the date of this supposed voyage. Considering the genealogies, we may roughly fix the date of Tama-ahua's voyage at the year 1370 to 1390.

There are one or two things in the above story that are worth noting. One is, the surprise of the two women at circumcision, evidently showing that they were unaccustomed to it. So far as my enquiries have gone, this custom was only introduced to New Zealand some two or three generations prior to the *heke* of 1350, and probably it had not spread, or was only in partial use on the West Coast, for the introduction of it took place on the East Coast. Hence these wives of Tama-ahua were probably *tangata-whenua* women, for had they been Hawaiians, the custom would have caused no surprise. The next point is, that if Tama-ahua's voyage is a fact, whence came his crew to man a large sea-going canoe, if not from the *tangata-whenua*?

Again, there is a question, if this Tama-ahua is he whose adventures in search of greenstone are related in Journal Polynesian Society Vol. V., p. 203—and where he is said to have belonged to the Kahui-maunga people, *i.e.*, the *tangata-whenua*, which seems to me to be right. Apparently he is a different individual altogether from Tama-ahua-ki-Tauranga, who was a Hawaiki Maori.

THE BURNING OF "TE ARAWA."

(Circa 1390.)

Tama-ahua's son, by Tauranga, a woman possibly of the *tangata-whenua* (see *ante*), who came originally from the neighbourhood of Tauranga, where probably Tama-ahua married her whilst the crew of the "Kura-hau-po" were on that coast—was Raumati, or to give his name in full, Raumati-nui-o-taua. After his father had left on his return to

Hawaiki, he grew to man's estate at Oakura. He became desirous of visiting his mother's relatives, and after obtaining from her the directions for so doing, he started off on his long overland journey. He arrived safely at Tauranga amongst his mother's people and was duly received by them as a relative. He dwelt with them for some time and then went on a visit to Maketu, the place where the "Arawa" canoe landed after her voyage from Hawaiki, and where the famous vessel still lay, hauled up on the beach above high water mark and under the *wharau*, or shed, not far from the mouth of the Kaituna river. Raumati visited the celebrated canoe to see what she was like, and then, for reasons my informant could not explain to me, but connected with some old tribal feud perhaps, he set fire to her and the canoe was completely destroyed. There were few people at Maketu at the time, the chiefs of the "Arawa" migration being all away.*

When the news of the destruction of the vessel spread abroad, there was consternation amongst the people, for like other great canoes of the *heke*, she was venerated and loved almost as a parent—indeed, the canoe has been referred to as such; see the speech given at p. 99, "Nga Mahinga," "*to koutou tupuna e ka mai ra i te ahi a Raumati*," the ancestor of you all that was burnt by Raumati. The consequence of this deep feeling for the canoe, and of the insults offered to the people, eventuated in a war-party being raised, under Hatu-patu, to avenge the wrong done. It is to be presumed that Raumati's relatives and connections of Tauranga made his cause their own, for they met the Arawa people (who, however, were not as yet known by that name) somewhere near Maketu, and a great battle was fought and Raumati's party, though successful at first, were defeated and their leader killed—as my informant says, by the power of *makutu*, or witchcraft, for Hatu-patu caused a cliff to fall on him as he retreated from the battle, and thus killed him. The Arawa account of this battle will be found in Sir Geo. Grey's work quoted a few lines back, wherein it is stated that Hatu-patu secured Raumati's head, and took it back with him to Rotorua, to exhibit to his father.

"Te Arawa" canoe was burnt before the expedition of Nga-toro-i-rangi went back to Hawaiki, to avenge the insult offered to him by Manaia, and consequently the occurrence took place not very many years after the arrival of the *heke*, in 1350—probably if we say somewhere about the year 1390, it will not be very far out.

* In a note to be found somewhere in Journal Polynesian Society—where, I cannot remember—is a statement to the effect that Raumati was a member of the aboriginal tribe named Piri-rakan, inhabiting at the present day the forest country inland and to the west of Tauranga. Probably this is so far right that his mother came from that people.

NGARUE AND WHARE-MATANGI.

(Circa 1420.)

Raumati, on his way north to visit his relatives at Tauranga, had stayed some time at Kawhia, and there married his wife, Te Kura-tapiri-rangi, and their daughter, Uru-te-kakara (see Table 39A) was born there, and grew up to womanhood at Taharoa, a lake about three miles south of Kawhia. Another version of the story which follows, says that Uru-te-kakara lived at Awakino, about three miles north of Mokau—possibly both are correct.

Ngarue was a native of Waitara, said to be a grandson of a younger brother of Te Mounga-roa, who was chief and priest of “Kura-hau-po” canoe. As a young man, Ngarue paid a visit to Kawhia, where he met Uru-te-kakara, Raumati’s daughter, and fell in love with and married her. Time passed and Ngarue and his wife were spending some time at one of their cultivations, living in a temporary shelter for the time. Whilst here, some of the people of the place were overheard to make some disparaging remarks in reference to Ngarue, to the effect that he was a landless man and had to cultivate other people’s land to obtain crops. This so deeply offended Ngarue that he decided to return to his own home at Waitara. Before doing so, he said to his wife: “If the child that you will shortly bear proves to be a son, call him Whare-matangi (or windy house); if a daughter, call her Kai-matangi” (to eat in the wind). In thus saying he alluded to the temporary shed in which they dwelt, which was open to the wind. So Ngarue returned to his home at Waitara, leaving his wife amongst her own people. In due course, a male child was born to Uru-te-kakara, which, in accordance with his father’s wish, was named Whare-matangi. As the child grew in stature, he became very expert at all kinds of games such as young Maori boys indulge in, and was generally the victor over his young companions. On one occasion the game of *niti* was in season and all the boys of the village were engaged in it. This game consists in throwing a light dart, usually made of *toetoe* reed, or the stalk of the bracken, in such a manner that it strikes on a low ridge of earth and then flies upwards and onwards for a considerable distance. The dart is called a *teka*. The game is common to the Polynesian, wherever found. Now on this occasion Whare-matangi’s dart far exceeded all others in the distance to which it carried. This at length annoyed the other boys, one of whom said in Whare-matangi’s hearing: “This bastard throws his dart farther than any of us.” The boy retained this in his heart, for he was much ashamed at being called a bastard, and, on one occasion, asked his mother where his father was. For answer, she took him to a high ridge near the coast, and pointing across the sea said, “You see that white snow-clad mountain that projects above the horizon (like a bell-tent)? That is Taranaki (Mt. Egmont);

below it lives your father." "I will go in search of my father," said the boy. "Not yet," said his mother, "first become accomplished in all the arts of the warrior." So the boy grew up, living with his mother until he was a young man and was tattooed; he became expert in all the accomplishments of a chief, such as the use of the spear, the *taiaha*, and other weapons; the knowledge of *karakias* and the rites of old, which were taught him by his uncles on his mother's side.

At last the time came when he decided to go in search of his father, and accordingly he told his mother and other relations of his determination. His relations gave him directions where to find his father, together with a magic *teka*, or dart, to aid him on his way. From a point on the coast near his home he cast his dart, which flew in a southerly direction and stuck in the ground at Tirua Point. (Reader! the distance is sixteen miles! but then it was a magic dart!). Wharematangi followed along the coast until he found his dart. Again casting it from there, the dart flew on and landed at Mokau (a distance of twenty-one miles). Again the young man followed and found his dart. From Mokau he again started the *teka*, and after a flight of fifteen miles it fell on Pari-nihinihi, or the White Cliffs. The next flight carried it to Te Taniwha, a point distant about thirteen miles, and the succeeding one—at about five miles distant—it stuck into Ngarue's house, which was situated on the north bank of the Waitara river, just opposite where W. Kingi's *pa*, Te Hurirapa, stood in 1860, Ngarue's home being about three-quarters of a mile seaward of the present bridge over the Waitara, at the town of that name. Ngarue himself was sitting in front of his house when the dart struck the ornamental *maihi*, or barge board, and then fell close beside him. He at once divined that something out of the common was about to occur.

Presently Wharematangi appeared, coming over the sand hills from the sea shore, and, as he drew near, saw his dart and the old man sitting beside it, so he came to the conclusion that probably this was his father. He approached and sat down near the old man, who said to him, "Whence come you, and for what object?" "I am in search of my father," said the young man. "What is your name?" asked the elder man. "I am Wharematangi, a name given me by my mother in accordance with the request of my father to that effect, if she should have a male child after his departure." Then said Ngarue, "Thou art my son!"

After this, and the usual *tangi* on like occasions, Ngarue took Wharematangi to the *wai-tapu*, or sacred water of the village, where his father duly performed the rite of *tohi* over him; this was, in fact, the giving of his name to him, which, as a rule, must be done by the father. Then to the *tuahu*, or altar, where other *karakias* were recited, to take the *tapu* off. They then returned to the house where food was placed before the guest—he could not have eaten, according to Maori

custom, until the *tapu* had been removed at the *tuāhu*. The people of the *pa* were all out at work during the day, so none of them saw the arrival of Whare-matangi. The father now took his son down to the river to bathe, and on his stripping, the father saw that his son was fully tattooed on the *raps* and legs in a very handsome manner.

When the people returned, the news soon spread that Ngarue was entertaining a stranger; but the father kept his son in the house and would not let him be seen until the next morning, when he assembled all the people and introduced Whare-matangi to his uncles and aunts, brothers, sisters, and cousins, etc. After a time, a fine young woman named Awe-pohewa, who was distantly related, was given to Whare-matangi as a wife. She was a woman of rank, and was specially selected so as to preserve the status of the family in their offspring.

The grand-children of this couple were Moeahu and Tai-hawea, twins, from whom are descended most of the principal families of Taranaki at the present day—they also gave their names to the Ngati-Moeahu and Nga-Mahanga tribes of Taranaki proper.

We may roughly fix the date of Whare-matangi's journey in search of his father at the year 1420.

The full name of the Waitara river is Waitara-nui-a-Ngarue, so called after this Ngarue; and a learned Maori friend of mine suggests that the name Waitara originated through Whare-matangi's action in following up his dart, and that the name is in reality, Whaitara, (not Waitara) which means 'follow the barb.' These West Coast tribes constantly omit the "h" where other tribes use it. The matter is, however, doubtful.

TUMUAKI'S SEARCH FOR THE GREEN JADE.

Uenuku-mai-te-ra-roa had three sons: 1. Taha-nuku-o-rangi, 2. Paikea, 3. Ruatapu—the last two being celebrated in Polynesian History, as referred to in Chapter V.

TABLE XXXX.

Ruatapu = Karikatia

└─┬─┘
Tamatea-huatahi

└─┬─┘
Ngai-tauira

└─┬─┘
Te-Ha-tauira

└─┬─┘
Tama-ahua

could scarcely be the same who went after the greenstone. If this is the man who prosecuted that search, then his voyage took place in the next generation after the arrival of the fleet, or say somewhere about the year 1400, which shows a much earlier acquaintance with that stone than the Rev. Mr. Stack allows in his account, which places the first knowledge acquired of it by the Ngai-Tahu people, of

In the generation succeeding Ruatapu, occurred the great *heke* to New Zealand of 1350. The marginal table is quoted to show where one account places Tama-ahua, who made the journey (or voyage) to the Middle Island to procure jadeite or greenstone. The Tama-ahua here shown is identical with he who returned to Hawaiki, as related a few pages back, and

Canterbury, as about the year 1700. Mr. Justice Chapman, in his pamphlet, "The Working of the Greenstone," page 15, says:—"Mr. Stack puts the visit of Rau-reka (who first made known the existence of the jade to the Ngai-Tahu tribe of the East Coast, Middle Island) about 1700, but thinks that the traffic in greenstone had probably sprung up between Ngati-Wairangi and the North Island tribes, bordering Cook's Straits, long before it became known to Ngai-Tahu." Ngati-Wairangi is one of the branches of the West Coast, Middle Island Maoris, known generally as the Pou-tini people, and in whose country alone is the green-jade found in New Zealand. Mr. Stack's suggestion as to the early knowledge of greenstone by the Cook's Straits tribes, as quoted above, will be proved by what follows, for whatever we may think of the peculiar story of Tama-ahua and his search for the precious stone, the journey of Tumuaki, on the same errand, is historic, as will be seen. I cannot think that the Tama-ahua, shown on Table 40, is the same person as he about whom is the mysterious story of the search for the jade.

Tumuaki was a young man of the Taranaki tribe, who was born and lived to manhood at a place between Okato (the modern village seventeen miles south of New Plymouth) and the sea. His imagination became excited by the stories of the quantities of *pou-namu*, or green-jade, to be procured in the South Island, and he decided to try and obtain some of this valuable article, which to the Maoris was the most precious possession they had. His own people were adverse to undertaking the journey, on account of the many difficulties in the way; but Tumuaki eventually persuaded a party of the Nga-Rauru tribe (to whom no doubt he was related) to accompany him in his quest. They crossed Cook's Straits by canoe, and from somewhere on the southern shore started on their long and tedious journey—"probably a year were they travelling," says my informant. They finally, however, reached the *pou-namu* country, and were made welcome by the Poutini people.* My informants could not tell me the name of the place where the party went to, but probable, it was to the Arapura river a few miles north of Hokitiki, from which place, and its neighbourhood, the *pou-namu* has always been obtained. Tumuaki disclosed to the local people the errand on which he had come, and

* The genealogies shown in Table 41 *infra*, preclude the idea that the Pou-tini people here referred to had any connection with the Pou-tini-Ngai-Tahu who now live on the West Coast, South Island, for the latter only conquered that country in about the sixteenth century. But, as usual, the *tangata-whenua* were absorbed into Ngai-Tahu, and they no doubt were the people alluded to in the text as Pou-tini.

asked them to explain the methods by which the jade might be obtained. The people told him that the *pou-namu* was difficult to procure, and then only after appropriate *karakias* had been said. "When you go to sleep" said they, "you must *hirihiri to ngakau*,"* (excite your heart, imagination) and then if you dream that you are nursing a child, or embracing a woman, you will be able to find the *pou-namu* next morning in the river." Tumuaki carried out the advice of his friends, and in the morning proceeded to the river, where to his great delight he found a fine block of jade, in the form of a boulder. (The jade is nearly always found in this form, and so far as I can learn, the Maoris never found it in *situ*, except at an inaccessible place at the head of the Ara-hura river, under a waterfall, to get at which one must swim. Such is the traditional account. The Government Geologist, Dr. J. Macintosh Bell, however, says it is found in *situ* at the head of Griffin's Creek, a branch of the Tere-makau—not Taramakau, as usually spelt—river.) So Tumuaki proceeded to split up his block of jade, taking directions from the local people who were also at work at the manufacture of *meres*, ear-drops, etc., at the same spot. There are certain rules that obtain with respect to the finding and breaking up of the jadeite boulders. He who, through aid of his dream, finds a block of the stone, has the *tinana*, or body of it, whilst the people who assist him have the *maramara*, or chips, fragments, etc., broken off in splitting up the stone. Now Tumuaki, not being practised at the work, in hammering at his block to break it up, hit his finger and bruised it. To alleviate the pain he put his finger into his mouth, which was a very wrong thing to do, as the stone was *tapu*, whereas his food-contaminated mouth was *noa* (void of *tapu*); thus was the work polluted and evil consequences to Tumuaki sure to follow. Hence, say my informants, was Tumuaki himself turned into a stone, which may be seen to this day in the Pou-tini country. As a matter of fact there is a hill called Tumuaki in the neighbourhood of Ara-hura river, West Coast, South Island.

We need not believe that Tumuaki was turned into stone—this is a mere gloss, due to the culture-stage in which the Maori lived. But it is quite reasonable that Tumuaki died in the Pou-tini country, and that the hill was named after him, a common occurrence in Maori history. In stories, the period of which is four to five hundred years ago, we must constantly expect to find the marvellous entering into them—and we shall find more of it directly—but the historical part can usually be separated without much trouble.

* Perhaps it may here be suggested that *hirihiri to ngakau* may be translated as a mode of auto-suggestion, for I am persuaded the Maoris were acquainted with the doctrine.

POTIKI-ROA, AND THE SEARCH AFTER TUMUAKI.

Tumuaki's Nga-Rauru followers, after a time returned home to the North Island; and communicated to the former's relatives and friends the sad fate that had overtaken him. His wife, whom he had left behind him, was named Hine-tu-a-hoanga (a very ancient name connected with the grinding of stone axes, etc.; but there have been many so called, and it does not necessarily follow that this lady bore that name in consequence of her husband's connection with the jadeite) and she was dreadfully cut up at the loss of her husband. Hine' was a great chieftainess of Taranaki, descended from Toka-tara, who came over in the "Kura-hau-po" canoe, see Chapter VI. After mourning for him for a long time, she urged her brothers to take her to the place where her husband had died, in order that she might wail over him. To this her brothers consented, but they had not any sea-going canoe fit for the voyage; so it was decided to make a new one. The elder of her brothers was named Potiki-roa, and he, with his younger brothers and their people, proceeded to the forest, where, after the appropriate *karakias*,* they felled a *totara* tree, and hewed it out into a canoe. The new canoe was then dragged down to the coast with the usual accompaniment of songs, and placed on the beach ready for the final adornment, finishing, etc. When Hine' saw the canoe she expressed her disappointment at the size of it, for, wishing to go in state with a large following, she feared the canoe would not hold as many as she required. The canoe had been named "Pu-nui-a-Rata," after a famous canoe that belonged to their ancestors in far Hawaiki, ages before this time. But Hine', to express her disappointment and anxiety she felt about its capacity, re-named it "Whakahotu-manawa" (the sobbing heart); this name was not considered satisfactory by the others.

However, preparations were made for the start, provisions placed aboard, the crew embarked, and they put to sea; Potiki-roa taking the command, and Hine' going as passenger. Finding that the canoe did not fulfill Hine's evil anticipations, and that it proved to be very fast, and an excellent sea-boat, its name was now changed a second time, and the vessel became known for the future as "Te Rangi-aure" —on account of those qualities—so says my informant, but the name does not seem to me to express that meaning. They passed on their way across Cook's Straits, until they reached the South Island at a place my informant could not give the name of, but it was on the north-east or east coast of that Island. Here they saw smoke some way inland, and Hine' desired her brother, Potiki-roa, to land and go in that direction to find out who the people were, and get directions as to where they should find the place in which Tumuaki met his

* See end of this Chapter.

death. The brother went off on his errand, leaving all the others camped on the shore. It was a rough, hilly country, and took Potiki-roa a long time to approach the smoke. At last he drew near, and there found a village. He was seen approaching by some young women who were at a distance from their homes, and they, after greeting him, finally led him to the village of their father, whose name was Mango-huruhuru. At the village he received a warm welcome, and caused much admiration on the part of the young women, on account of his handsome appearance, the people saying, "*A! he pai tangata!*" (O! what a splendid man!) Now Potiki-roa was equally smitten with one of the daughters of the chief, whose name was Puna-te-rito, and, according to Maori custom, she was given to him by her father as a wife. Potiki-roa was thus engaged in love making to the neglect of his relatives and friends, and remained in his new quarters several days. At last he sent some of the people of the village down to the sea-shore to communicate with Hine' and the others, and to tell them what had occurred, and also to say that he had made up his mind to remain with his new wife and her people. Hine' replied to this, "*E kore e ingo te rangi ki a ia!*" (The heart will no longer care for him; *ingo* to desire, *rangi* the heart, which are obsolete uses of these words). And so the messengers returned.

Hine' and her party having obtained directions from the messengers where to find the country where her husband, Tumuaki, had died, they started back on their way to the West Coast. On their way they came to a point of land projecting far out into the sea, and on looking down beheld *kahikatea* trees growing on the bottom. This so surprised them, that some of the men dived down and procured some branches. (The same story is told with regard to the north point of Poverty Bay, off Tuae-motu Island; *kahikatea* trees are said to be seen in the sea. There is some meaning attached to this story if we could get at it). Soon after this the shades of night fell, and it became very dark. But Hine', being desirous of making up for lost time, urged the crew to continue on. Presently the canoe struck a rock, and the big waves rolling in caused her to capsize. All were drowned, says my informant; and I may add, that possibly the tree seen under the water was *tapu*, and hence the disaster, due to taking some of its branches; at any rate that would be a true Maori way of accounting for the wreck.

Next day, Potiki-roa, sent some of his new friends to see what had become of the party of Hine'. On climbing a high hill, they saw in the far distance the canoe drifting about bottom upwards. They returned and told Potiki-roa, who then, to make quite sure, himself ascended a high mountain, and from there beheld the hull of the canoe, thus confirming the report of the others. With a sad heart he returned to the village, and there bewailed his sister in a *tangi* or

lament, in which he happened to mention his sister's name, Hine-tu-a-hoanga. At this the people of the place exclaimed, "*A! he rangatira te tangata nei!*" ("A! this man is indeed a chief") for the fame of Hine' as a chieftainess of great rank at Taranaki had reached those parts long before, and consequently the people thought much more of Potiki-roa, who became a man of importance with his new connections.

POTIKI-ROA RETURNS TO TARANAKI.

Now Potiki-roa dwelt with his father-in-law, Mango-huruhuru, who was a very powerful *tohunga*, or priest, and thoroughly versed in all the potent *karakias* that gave him power over heaven or earth. His eldest son was named Tuhuru, who, says my informant, was the direct ancestor of the chief of Pou-tini, also named Tuhuru, who was taken prisoner by Niho, in his expedition down the West Coast of the Middle Island, *circa* 1828, for which, see Chap. XVI. Years rolled on, and the time came when Potiki-roa was seized with a desire to see his old home at Taranaki once more. He had often mentioned to his new connections what a fine country it was—such a rich soil, with fine forests, excellent flax, and food in plenty, but added that it had one drawback, *viz.*, the lack of good beaches on which to haul up the canoes, or to draw the nets on. At last he put the matter to his father-in-law, and proposed that he should accompany him, with his people, on a visit to his Taranaki relatives. This Mango-huruhuru agreed to, and all hands proceeded to the forest to hew out a new and suitable canoe for the lengthy voyage across the stormy seas of Rau-kawa (Cook's Straits). With a priest of Mango-huruhuru's powers we may be sure that all the ritual under such circumstances was rigidly performed. On completion of the canoe it was dragged to the water and there the old priest arranged, by the aid of his great powers, that a *taniwha*, or sea monster, should be attached to one side of the canoe, the *tapu* side, and a piece of wood to the other, which was the *noa*, or common side. (I would suggest here that this piece of wood may have been an outrigger, and that that kind of canoe had not then gone out of fashion). The canoe was named "*Wawara-a-kura*," and her load of food, including *kiwis*, water, clothing, arms, etc., etc., was placed on board, and then all was ready to start, and the people took their places. Potiki-roa occupied the stern, next came his wife, Puna-te-rito, then her sister, Puna-te-ahu, then another sister, Heihana (who was *hape*, or lame), then Renga-pāpā, the youngest sister, all daughters of Mango-huruhuru; forward of these *rangatira* came the crew. When all was ready, the old man, Mango-huruhuru, came down to the water's edge, and said to Potiki-roa: "Stay awhile; let me first go up to the *tuāhu*." The old priest had decided to utilize his great powers as a *tohunga* to make some beaches on the Taranaki coast, and now went to his altar to commence his initiatory incantations towards that end, and also, as was usual, to utter others to secure a prosperous

voyage for the canoe. The name of the altar was "Te Tuāhu-o-nga-one" (the altar-of-the-sands), and the sands, or beaches (one of which he proposed to bring) were named Wairua-ngangana, One-pua-huru, One-hau, and One-tipi. These were all situated in Hawaiki, and were very *tapu*. So the old man upraised his voice to cause the sands to go to Taranaki, and this was his *karakia* :—

Unuhia, ko te pou mua, ko te pou roto,

Ko te pou o te whare o Tangaroa,¹

Unuhia! ko One-pua-huru² te one,

Unuhia! ko Wairua-ngangana³ te one,

I kapua mai ki te ringa,

Hae!

Ko Pou-te-wharaunga,⁴ ko Atu-rangi-mamao,⁵

Hekeheke iho i runga i ou ara,

Ko Tiki-whara te whare,

Ko Wawara-a kura⁶ te waka,

Hae!

Ka tangi au ki nga maunga nei

Ka tangi au ki nga mori nei

Ka tangi au ki nga mania nei

Ka tangi au ki taku whenua,

Hae!

Ka eke atu au i a "Wawara-a-kura,"⁶

Hae!

Ka piki atu au i te ngaru kopu,—

I te ngaru kowhana,

I te ngaru tau-rewarewa, te moana waiwai

I a ngaru hora—hora ki uta,

Hae!

A ka whiti atu au ki Hukurangi,⁸

Hae!

Withdraw, the front pillar, the inside pillar,

The pillar of the house of Tangaroa.¹

Come forth! One-pua-hura² is the sand,

Come forth! Wairua-ngangana³ is the beach,

Which I take up in my hand—

So be it!

(Here the priest takes up a handful of sand.)

Pou-te-wharaunga, ⁴is Tangaroa's house,

Atu-rangi-mamao,⁵ is the *marae* of his dwelling,

Descend then, by ways that thou knowest.

Tiki-whara is the name of (my) house,

"Wawara-a-kura"⁶ is my canoe—

Be it so!

I bid farewell to those mountains there,

I bid farewell to the promontories there,

I bid farewell to my home and lands,

Be it so!

I am about to board the "Wawara-a-kura,"

Be it so!

And in her to climb the great rolling waves—
 The great surging white crested waves,
 The great waves just combing, of the deep sea,
 The great spread out waves, spread out to the shore,
 Be it so!

And then shall I cross over to Hukurangi,^s
 Be it so!

NOTES. (1.) Tangaroa, god of ocean, who rules the waves and shores. (2.) One-pua-huru, one of sands, or beaches, in Hawaiki. (3.) Wairua-ngangana, one of the islands, probably in Indonesia, from which the Maoris obtained the *taro* plant originally.—See Chap. VII. (4.) The name of Tangaroa's house at the bottom of the sea. (5.) Name of the plaza, of his dwelling. (6.) Name of the canoe he is about to embark in. (8.) Hukurangi, an ancient name of the North Island.

In this *karakia*, the first part is evidently addressed to Tangaroa, to allow the sands to remove to Taranaki; the second, a farewell to his home.

After this incantation, the old man returned and boarded the canoe; he had secured the *māna* of the sands and was satisfied. He took up his position in the bows of the canoe in order to see the dangers and be ready by aid of his *karakias* to avert them. They went on, "by day, by night," says the story, until they arrived at Taranaki, and landed at a place called Tokaroa, at Waitaha, four miles south of Cape Egmont, which was the home of Potiki-roa's relatives. The voyage was thus propitious, but had it been otherwise no doubt Mango-huruhuru would have used his priestly powers to calm the ocean, and would have recited the following "*karakia rotu*," or invocation to calm, or "lay," the waves, which particular *karakia* belongs to the Taranaki people. I give it here to preserve it from oblivion.

HE ROTU MOANA.

Ka patua! ka patua te moana
 Ka patua! ka rotua te moana,
 Ka rotua! ka hoea te moana,
 Ka hoea!
 Nga hau! nga hau o uta
 Te pokia nga hau o tai—
 Te pokia nga hau tuku iho,
 Te pokia tena te hau,
 Ka popoki ko te hau o te ahiahi,
 Koia! Koia! i moana nui
 Ka tu te hoe,
 Koia! i moana roa,
 Ka tu te hoe
 Koia! i moana tai-rangaranga
 Ka tu te hoe
 Taku hoe, taku hoe nei
 Kei te rangi hikitia
 Kei te rangi hapainga—
 Tōna, tona eketanga
 Kei to puke i Hikurangi.

Tina tenei kaihou,
 Tina tenei mātua iwi.
 I tu, i tu, i te toko
 I karo i te toko
 To mata i tukutuku
 To mata i heiheia.
 Pūta ! pūta whakataura Tawhaki
 I te hahatia.
 Mariri ngaru, marara ngaru
 Te hahau atu te kakau o taku hoe nei
 Pupu ma whai-ao,
 Puta tata ra ki Hikurangi—
 Te whai-ao, ki te ao-marama,
 Te tua, te tua kei runga
 Te tua, E Rangi !
 Tua mata-hinahina—
 Mata-whakaroro-hau.
 Ka puta kei waho kei te hahatia
 Hora tu taku takapou
 E ! ka piki, Rangi,
 Hae !

TRANSLITERATION.

Be stricken ! be stricken thou ocean !
 Be stricken ! be "laid" ¹ thou ocean !
 Be "laid," so thou mayest be paddled over.
 It will be paddled over.
 Ye winds ! ye winds of the shore !
 Overcome the winds of the sea—
 The winds now sent down.
 Then shall the winds be overwhelmed
 By winds of the evening destroyed.
 Truly ! truly, it is so, on the broad ocean,
 The paddles shall ply.
 Truly so, on the great ocean,
 The paddles shall ply.
 Truly so, on the rolling waves of ocean,
 The paddles shall ply.
 This paddle, this paddle of mine,
 Is endowed with powers of the uplifted heavens,
 With the powers of the heavens upraised,
 Its powers, its powers shall reach
 Even to the sacred hill of Hikurangi. ²
 Enforce with power this invocation,
 Enforce this lay of old,
 That fronts, that fronts the thrust ³ (of heaven)
 That wards off the thrust (of heaven)
 Thy face is battered (thou angry wind)
 Thy front is scarred.
 Ascended ! ascended by the rope-like way, did Tawhaki, ⁴
 Through the "space" ⁵ betwixt heaven and earth.

Be calm then the waves, be smooth,
 That my paddle may force its way,
 To safety and the world of being,
 And quickly reach to Hikurangi.⁶
 To the world of being, the world of light.
 My prayer, my prayer is above,
 My prayer, O Rangi!⁷
 It slays the breaking waves,
 It kills the steady breeze,
 And brings us forth to the "space."
 Spread out now is my incantation.
 A! we climb over the waves, O Rangi!⁷
 Be it so!

NOTES. (1.) *Rotu*, to becalm, to smooth, to press down, hence to "lay," as a ghost is laid. (2.) Hikurangi, a sacred hill in Hawaiki (probably India is here meant) connected with The Deluge. (3.) *Toko*, really a spear-thrust. Afflictions of a wide and universal character are alluded to as "spear thrusts of heaven." (4.) *Whakataura*, like a rope, refers to the *toi*, or spider-web like cord, by which Tawhaki ascended to heaven; the composer desires his invocation may be as powerful and as successful as that of Tawhaki. (5.) *Hahatia*, a very peculiar form of this verb, here used as a noun, meaning "the sought for," the "space sought for" by Tawhaki. (6.) Hikurangi, here used as emblematic of safety—for it was on Mount Hikurangi the people fled to in the flood. (7.) Rangi, the heavens.

On the subject of the *karakia*, to becalm, or press down, the waves of ocean, a very peculiar custom obtained amongst the Ngati-Kuia tribe, of Pelorous Sound, Middle Island. I have a long *karakia* in reference thereto, but it is too difficult to translate, except the first four lines, in which the custom is alluded to, thus:—

Ko te huruhuru o Rangi,	The hair of Rangi,
Kia whakahinga ā!	Let it fall a!
Kia whakahinge ki te hau,	Let it fall to the wind,
Kia whakahinga ki te tonga.	Let it fall to the south.

The hair here referred to is that growing on a woman's private parts, which is said to have been given to woman by Rangi, the Sky Father. "If a canoe were out at sea fishing, etc., and a storm came on, the chief person on board would say to his wife, who would be busy bailing out the water due to the lap of the waves, "*Whakaarahia te huruhuru*"! "Uplift the hair"! The woman would then take from her private parts a single hair, and then hold it up in her fingers, with arm outstretched to its full length, whilst the man would recite the *karakia* (of which the above are the opening lines) and, as he finished, let it fly into the sea." This would, in my informant's belief, cause the wind to abate. The above *karakia* is called a "*Rotu-hau*, and my informant, an old man well versed in his tribal customs and history, could give me no explanation of its meaning, except that it was not an offering to Tangaroa, god of the ocean. Confirmatory of this peculiar custom, I was told by one of my Taranaki friends that, in his childhood, he was taken out fishing by his relatives, off Okahu, Cape Egmont. It appears

that one of the men had brought with him some flax, gathered from a *wahi-tapu*, or burial ground. Presently the sea became disturbed, the waters rising up in an unnatural manner, and there appeared a number of what my friend called *Taniwhas*, which came round the canoe, some getting under it and, lifting it up and then letting it down again gently. All on board were very much alarmed. The principal man on board told the others to keep very quiet and not to speak a word, and asked, "*Kei awai te hara i a totou*"? Which of us has done wrong. One of the men replied, "Perhaps it is the flax I took from the burial ground"—which of course would be *tapu*. The flax was then thrown overboard, and the chief, repeating a *karakia*, took a few hairs from his head, from his armpits, and from the lower part of his abdomen, which he threw into the sea. Hair used in this connection is called a *wew*. The *taniwhas* then departed.

Again, as illustrating the old belief in the powers of the *tohunga*, or priest, the same man told me the following:—The landing at the Taunga-a-tara river, Taranaki Coast, is often very difficult. Here, in former times, when the canoes were about to go out to sea, fishing, an old *tohunga* used by the power of his *karakias*, to call up from the deep twelve *taniwhas* to convoy the canoe through the breakers. He would stand up in the water, facing inland, and the *taniwhas*, six on each side, would come and pass quite close to him to the shore where the canoe was, and then remain on each side of it till it had passed through the breakers. These *taniwhas* are about two feet long, nine inches deep, with head cut squarely off, with spikes all over them—such fish, in the north, are called Kopu-totara.

THE COMING OF THE SANDS.

So Potiki-roa and his party arrived safely at Taranaki, and after the usual welcome they all settled down at a place called Potiki-taua, which lies between Waitaha and Tipoko, a little to the south of Cape Egmont. Mango-huruhuru now built a large house at that place, which was used by him and his people as a dwelling. Its name was Te Tapere-o-tutahi. Potiki-roa also built a house about an eighth of a mile further inland, where he and his wife dwelt. The large house was situated on low land not far from the sea, the frontage to which was rocky and, therefore, a bad landing, whilst Potiki-roa's house was erected on higher land, where he and his wife, Puna-te-rito, lived. Mango-huruhuru's daughters, Puna-te-ahu and Renga-pāpā married into the Taranaki tribe, and went away to their husband's homes, whilst Hei-hana, the youngest daughter, remained with her father.

"Now, it was many days that the old man dwelt at that place, with his daughter and his people. He looked at the landing place and saw how inconvenient it was, covered with stones and other obstructions. The only beach was a very little one, and compared very badly with

those he had left at his old home. So the thought grew with the old man that he would exercise his powers and bring some sands from Hawaiki, to improve his new home. Having come to this decision he gave notice to all his people of what he was about to do—to remove one of the beaches to their present home. When evening came and the sun had set, the old man climbed up to the ridge of his large house, and there standing, raised his invocation to bring the sands. This is the *karakia* he used:—

Papa e takoto nei! whakarongo ake ;
 Tangaroa e takoto mai nei !
 Whakarangona mai i aku one i toku whenua
 Kia korikori mai, kia titiro mai, kia aroha mai,
 Kia maranga mai ki runga.

Hae !

Kia awhitu mai ki au nei

Hae !

Ko aku matau, ko Whiua, ko Taia ;
 Hei hiwi mai mahaku ki One-pua-huru,
 I Wai-rua-ngangana,

Me kore e piri mai.

Me kore e maimai-aroha mai ki au nei

Hae !

Tāhia te papa o te whare o Tangaroa,
 He whare kau-awhiawhi, he whare kau-anuanu
 Na ra tāhia !

Tikina nga pou-roto o te whare o Tangaroa
 He whare kau-awhiawhi, he whare kau-anuanu,
 Na ra tāhia !

Tikina nga pou-amo o te whare o Tangaroa,
 He whare kau-awhiawhi, he whare kau-anuanu,
 Na ra tāhia !

Tikina nga pou o te whare o Tangaroa,
 He whare kau-awhiawhi, he whare kau-anuanu
 Na ra tāhia !

Tikina te tahuhu o te whare o Tangaroa,
 He whare kau-awhiawhi, he whare kau-anuanu,
 Na ra tāhia ?

Tikina nga heke o te whare o Tangaroa,
 He whare kau-awhiawhi, he whare kau-anuanu,
 Na ra tāhia !

Tikina nga kaho o te whare o Tangaroa,
 He whare kau-awhiawhi, he whare kau-anuanu,
 Na ra tāhia !

Tikina nga toko o te whare o Tangaroa,
 He whare kau-awhiawhi, he whare kau-anuanu,
 Na ra tāhia !

Tikina nga paepae-tapu o te whare o Tangaroa,
 He whare kau-awhiawhi, he whare kau-anuanu,
 Na ra tāhia !

Tikina nga korupe o te whare o Tangaroa,
He whare kau-awhiawhi, he whare kau-anuanu,

Na ra tahia !

Tikina te papa o te whare o Tangaroa,
He whare kau-awhiawhi, he whare kau-anuanu,

Na ra tahia !

Tikina nga paru o te whare o Tangaroa,
He whare kau-awhiawhi, he whare kau-anuanu,

Na ra tahia !

Tikina nga turapa o te whare o Tangaroa,
He whare kau-awhiawhi, he whare kau-anuanu,

Na ra tahia !

Tikina nga rau o te whare o Tangaroa,
He whare kau-awhiawhi, he whare kau-anuanu,

Na ra tahia !

Tikina nga taotao o te whare o Tangaroa,
He whare kau-awhiawhi, he whare kau-anuanu,

Na ra tahia !

Tikina nga mahihi o te whare o Tangaroa,
He whare kau-awhiawhi, he whare kau-anuanu,

Na ra tahia !

Tikina nga tua o te whare o Tangaroa,
He whare kau-awhiawhi, he whare kau-anuanu,

Na ra tahia !

Tikina Te Pou-te-wharaunga, kia hure mai ki au.
Ko to matua, Hae !

Tikina tou urunga i raro, kia maranga mai,
Kia haere mai ki au nei,

Ki to matua, Hae !

Whakarongo mai ki te tai-whatiwhati,
Whakarongo mai ki te tai-karekare,
E mihi ana au, e tangi ana au,
Ki taku whenua i mahue atu i a au,

Me kore e piri mai—

Me kore e tata mai—

Me kore e maimai aroha mai,

Ki au nei, to matua,

Hae !

Ko Whiua, ko Taia, nga matau ;
Hei hiwi mai mahaku, i Wairua-ngangana,

Me kore e piri mai—

Me kore e tata mai—

Ki au nei, ki to matua,

Hae !

Aku one i tahia—i tahia ki te kura,
I tahia ki te moa.

Ko One-hau te one.

Ko One-pua-huru te one.

Me kore e piri mai—

Me kore e tata mai—

Ka eke ki tu whonua,

Hae !

TRANSLITERATION.

Recumbent earth, oh listen to my lay !
 And thou, Great Tangaroa¹—
 Dweller in the Ocean depths,
 Command the sands of my distant lands,
 To obedient be, to my urgent call ;
 May they respond with willing haste,
 And towards me in affection turn,
 Up rising from profoundest depths.

Be it so !

Let strong affection answer to my call.

Be it so !

Whiua and Taia,² sacred fish hooks, are my means,
 With which to cast and surely catch,
 The sands of One-pua-huru.

That lie in distant Wairua-ngangana³

If they perchance will come to me,

If they will show their love to me.

Be it so !

Sweep clean the foundations of Tangaroa's house,
 That house of snug repose,* of highest dignity,*

Then sweep it clean !

Hither bring the inmost pillar,
 Of the house of Tangaroa,
 The house of comfort and of highest dignity,

Then sweep it clean !

Hither bring the frontal pillars carved,
 Of the great house of Tangaroa—
 The house of comfort, and of highest dignity.

Then sweep it clean !

Bring hither the pillars of the sides
 Of the great house of Tangaroa—
 The house of comfort and of highest dignity,

Then sweep it clean !

Hither bring the topmost ridge pole,
 Of the great house of Tangaroa—
 The house of comfort, and of highest dignity,

Then sweep it clean !

Bring hither the sloping rafters,
 Of the great house of Tangaroa—
 The house of comfort, and of highest dignity,

Then sweep it clean !

Bring hither the battens of the roof,
 Of the great house of Tangaroa—
 The house of comfort, and of highest dignity,

Then sweep it clean !

Bring hither the strong supports,
 Of the great house of Tangaroa—
 The house of comfort, and of highest dignity,

Then sweep it clean !

* So explained to me by my informant.

Hither bring the sacred door step,
 Of the great house of Tangaroa—
 The house of comfort and of highest dignity,
 Then sweep it clean !
 Hither bring the carved lintel,
 Of the house of Tangaroa—
 The house of comfort, and of highest dignity,
 Then sweep it clean !
 Bring hither the very foundations,
 Of the great house of Tangaroa—
 That house of comfort, and of highest dignity,
 Then sweep it clean !
 Bring hither the reeded walls,
 Of the great house of Tangaroa—
 That house of comfort, and of highest dignity,
 Then sweep it clean !
 Bring hither the *turapa*,
 Of the great house of Tangaroa—
 That house of comfort, and of highest dignity,
 Then sweep it clean !
 Bring hither the thatched roof,
 Of the great house of Tangaroa—
 That house of comfort, and of highest dignity,
 Then sweep it clean !
 Hitherward bring the poles, that press the thatch,
 Of the great house of Tangaroa—
 That house of comfort, and of greatest dignity,
 Then sweep it clean !
 Bring hither the barge-boards, richly carved,
 Of the great house of Tangaroa—
 That house of comfort, and of highest dignity,
 Then sweep it clean !
 Hither bring the back and sides,
 Of the great house of Tangaroa—
 The house of comfort, and of highest dignity,
 Then sweep it clean !
 Bring hither “Te Pou-te-wharaunga,”⁴
 The great house of Tangaroa—
 Let it hither come to me—
 To thy parent, Be it so !
 Bring hither thy pillow, let it arise,
 And forthwith come to me—
 To thy parent, Be it so !

A dark cloud appears on the horizon, rapidly advancing towards the reciter,
 charged with a heavy burden of sand, with lightning flashing and thunders rolling.

Listen then to the breaking waves,
 Incline thine ear to the rippling sea,
 I greet it, I cry to it in welcome,
 To my home that I abandoned.
 If it perchance will come to me,
 If it to me will nearer draw,
 And towards me love and obedience show.

To me, to thy parent, Be it so!
 For Whiua and Taia¹ are the sacred means
 By which I cast, and haul it hither,
 The ancient land of Wairua-ngangana.³
 For it perchance will come to me,
 To me be closely drawn.
 To me here, to thy parent, Be it so!
 My sands that are swept—
 Swept hither by incantation's aid,
 That are swept by the *moa*,⁵
 One-hau is the name of the sand,
 One-pua huru is the name of the sand.
 O! that it will approach!
 To me be closely drawn!
 It comes ashore! it lands! Be it so!

NOTES.—1. Tangaroa, Lord of ocean, in whose keeping are the sands of the shore and of the Ocean depths. 2. Whiua and Taia, expressions used in fishing, here applied as proper name to fish-hooks, to the effect of which the reciter likens his incantations in drawing the sands to him. 3. Wairua-ngangana, some island, or may be the continent of Asia, from which they first obtained the *taro* root, and here used as emblematical for the "Father-land," from which the sands were supposed to come. 4. Te Pou-te-wharaunga, the name of Tangaroa's house at the bottom of the ocean. Different tribes give it different names. 5. I am quite unable to explain the word *moa* in this connection.

This *karakia* is quite unique in its form; it differs from all others I am acquainted with, and is expressed in language much more simple than usual, but I have no doubt the old *tokungas* would object to the interpretation I have put on some of his words. But I have had the advantage of discussing them with a learned man of Taranaki.

On the conclusion of the old man's *karakia*, the dark cloud, with its burden of sand, and its surface flashing with lightning, reached the shore. The women assembled there near the great house, called out in terror, "A! the sea rises; the waves and the sand will overwhelm us." In a moment the storm was upon them; a darkness as of night settled down, only illuminated by the vivid lightning, whilst the wind roared, and the rain fell in sheets of water; the sands came with the storm, and the people in the great black darkness fell where they stood and were buried in the sands. The house and cultivations and all the surrounding country were buried deep in the sand, and with them the old priest, Mango-huruhuru, and his daughter Hei-hana, who, says my informant, was then and there turned into a rock, which still stands there, "to bear witness to the truth of history."

Potiki-roa and his wife, Puna-te-Rito, escaped the disaster from the fact of their home being further inland and on higher ground. This house was named "Te Arai-o-Tawhiti," and the stone foundations of

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u (of the South Island)

te-ahu=Tu-pahiko-rangi

atu=Whakahe-rangi

ari=Rangi-kotuku

=Tu-kokiri

Maro-kura

o=Hine-te-wai

=Puaki-ao

ine-tui-noa

iao=Auenga

=Te Tane-tapu

=Pu-hina

'iko

.tahau

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it may be seen to this day. My informant says over a hundred people were killed by the sand, and their bones are there still. The present inhabitants are often annoyed by white people taking them away.

We unbelieving *Pakehas* find a difficulty in accrediting old Mango-buruhuru with power sufficient to bring sands to a place where there were none originally. Nor are we able to understand the efficacy of the Maori *karakias*, and are inclined to set down this catastrophe to some mighty storm, which altered the character of the coast line and destroyed the people living there. But the Maoris think otherwise; they have the "faith which will remove mountains"!

For the purposes of this history, the epoch of this disaster is an important one, as it serves to fix the date of some great events which had far reaching results. To illustrate this, and for future reference, I quote here the genealogical descent from one of the people mentioned in the above story. (See Table 41.)

According to this table Potiki-roa would be born about fifteen generations, or three hundred and seventy-five years, back from the year 1900, and as he was a young man when he went in search of Tumuaki, we may fix the date of his expedition at about the year 1550, and Tumuaki's search for the greenstone a few years earlier. Tupahiko-rangi was of the *tuturu*, or main stem of the Taranaki tribe. I shall have to refer to him and some others in this table, later on, in connection with the wars of Te Ati-awa.

This story of the sands may possibly be the origin of that alluded to in Chapter V. (also in A.H.M., Vol. II, p 63), wherein it is stated that a Hawaiki chief sent the sands to the Taranaki coast in return for hospitality shown to his daughters, who had been blown there by adverse gales.

A few pages back it was stated that when Potiki-roa went to the forest to fell a *totara* tree with which to make a canoe for his projected voyage to the South Island, that the appropriate *karakias* were used before doing so. According to Maori belief, the trees of the forest were sacred to Tāne, the god of forests and all bird life, and, therefore, could not be touched without placating the god by invocations and offerings. There are several stories in Polynesian traditions which illustrate the effects due to a neglect of these preliminary invocations, the most noticeable being, perhaps, the long Rarotongan story connected with the hewing out of the celebrated canoe, in the forests of Samoa, which, after many changes of name, came to be called "Taki-tumu." But, as I have a briefer story, in which much the same incidents occur, in connection with the "Tainui" canoe that formed one of the fleet of 1350, I will here place it on record, as it has not yet appeared in print. It was told to Mr. Elsdon Best and myself, at Porirua, in 1894, by old Karihana Whakataki, of Ngati-Toa:—

"After it had been decided to leave Hawaiki (which there is little

doubt was on the west coast of Tahiti, for the immigrants by the 'Tainui' called their first altar set up at Kawhia, Ahurei, after Ahurai, in Tahiti) for New Zealand, Hotu-roa, the principal chief and afterwards captain of the 'Tainui,' sent his people to the forests to search for a suitable tree, from which to make a canoe. One was finally selected, at the foot of which, or near to, had been buried the grandfather of Whakaoti-rangi, Hotu-roa's wife, and whose name was Tainui. After working all day and making a commencement in the *umu*, or scarf, the party returned to their homes at night.

"Next morning the workmen went back to the forest, and to their great surprise could find no sign of their previous day's work; the tree stood as if it had never been touched by the axe! but the party set to work again, and after much labor managed to fell the tree. The next day, on returning to the site of their labors, a greater surprise than ever awaited them. The tree was standing erect as if it had never been touched! and the chips of the previous day had disappeared. With determined hearts the men set to work again, and by evening had again felled the tree, but, in this case, instead of returning home they hid themselves and waited to see what would occur. Before long, a great rustling and twittering was heard in the forest, and directly there appeared immense flocks of little birds called Pi-rakarakā and Pi-rangi-rangi (the messengers of Tāne), and these, as soon as they arrived, set to work to gather up the chips and replace them in the spots from whence they had come, and the tree arose and stood on its stump, perfect, as if it had never been touched by the axe!

"The workmen were confounded and alarmed, so stole away home to the village, where they recounted to Hotu-roa all that they had witnessed and heard. Said Hotu-roa: 'Perhaps you did not use the *karakia-whakamoemoe*'? (or incantations to lay the spirits of the wood). 'No!' said the men, 'we used no *karakias*.' 'Then,' said both Hotu-roa and Whakaoti-rangi, 'it is no wonder you failed in your object. Return in the morning to your work, and before anything is done let the *karakias* be recited.' So the next morning the men on return to their work were careful to recite the appropriate *karakias* to appease Tāne, for destroying one of his sacred trees.

"The result was that no further trouble occurred. The canoe was completed as far as her hull was concerned, and then with *karakia* and song she was dragged, by large numbers of people, from the forest to the shore, where the master builders fashioned and fitted her with top sides, and the artists carved the stem and stern posts. The canoe then received the name of 'Tainui,' after Whakaoti-rangi's grandfather."

Such was the effect, in Maori belief, of neglecting the proper rites when dealing with so sacred a thing as a tree—the manifestation of the god Tāne.

Numbers of *karakias*, in connection with canoe-work, have been preserved, and many have been published. But the following is one belonging to these West Coast tribes, and may well have been that used by Potiki-roa when he fashioned his canoe:—

“This is the *karakia* used in felling a tree to be used as a canoe. When fallen, the head of the tree is severed, then the vessel shaped out, and afterwards the head of the tree is drawn to the stump and there left.

Ki konei hoki au, E Tane !
 Moria, E Tane ! ka wehe i te pu,
 E Tane ! ka wehe i te moenga,
 Waiho Tane, kia mihi, kia tangi,
 Ki te ipo—ki tona toki,
 Ka tangi, tona pahu,
 E ! ka tangi whakarotutu
 Moe tu ana mai te moenga o Tane,
 E ai, E Tane ! ko te putiki,
 Mou ake, whai ake i te ringaringa
 I uta, i te pu, i te wenu, i te aka,
 I te tamore.
 Pera hoki ra te kahu-kura a Tane,
 Koia i whakatipua
 Koia i whakatawhito
 E tu te ara ki a Tane,
 Ka whakatau-rekareka
 Ki mua waka,
 Ka whakatau-rekareka
 Ki roto waka,
 I aua ki' hui E !
 Taiki e ! i !

Ka mutu, katahi te tohunga ka karanga ki nga tangata kia piri ki te waka, Heoi, ka piri katoa nga tangata, ka whakahua e te tohunga, “Pipiri !” A. katahi te tohunga ka whakahua i te karakia e toia ai te waka :—

Ko wai toku tupuna ?
 I horomia e wai ?
 I horomia e Matuku-takotako,
 Whariki Tane i tona rongo,
 Ko rongo mania, ko rongo paheke,
 Taki mahuta waka !
 Hui e !
 Taiki e ! ”

TRANSLATION.

(In the following the *tohunga*, or priest, addresses the tree—and also the canoe—as Tāne, the trees being the offspring of that god).

Here stand I before thee. O Tane !
 To remove the sacred *tapu*, O Tane !
 To separate thee from thy stump.
 O Tane ! now art thou removed from thy resting place.

Tane will greet, Tane will cry,
 To his loved one—to his axe,
 To the noisy axe with blows
 That resound with chopping sound.
 Tane slept in form erect.
 Naught but thy top is left, O Tane !
 Seized and followed by the cunning hand,
 Inland, at the stump, the rootlets, the roots,
 Even the very tap-root,
 Thus shall it be with the splendours of Tane.
 Endowed with powers occult
 From ancient times remote.
 Now is set up the way of Tane
 With careful work and true
 The bows of the canoe.
 With careful work smoothed out
 The inside of this canoe.
 Ordained for this great gathering !
 Removed then be the *tapu* !

At the end of the work of shaping, the *tohunga* calls on the people to gather to the sides of the canoe, and when they have done so, he gives the command "Stick to it?" At the same time he recites the *karakia* used in hauling the canoe:—

Who then is my ancestor?
 By whom was he swallowed?
 He was swallowed by Matuku-takotako !
 Now are the skids laid down for Tane (canoe)
 They are slipping skids, descending skids,
 Now strong arms uplift the canoe !
 All together !
Taiki e !

It is difficult to say what Matuku-Takotako has to do with canoe hauling. He was an ogre, a monster, about whom there are tales belonging to the period when the Polynesians occupied parts of the Fiji group. Perhaps it refers to the great effort used in dragging the ogre from his lair, and the *tohunga* calls on his assistants to exert a similar powerful haul on the ropes.

SAMOAN PHONETICS IN THE BROADER RELATION.

BY WILLIAM CHURCHILL.

AT the outset of our examination into the phonetic system of the Samoan we are met with the difficulty that the languages of the Polynesian family, when they become known to us, are all on one plane, and there is a baffling lack of that perspective which has been such a potent aid to students of comparative philology as based on other speech types. Reduced to writing as were these languages of the South Sea in the second quarter of the last century, all our conclusions as to the relative development stage of any member of the family must be philologically extraneous, or nearly so. Such conclusions can rest only on our interpretation of the traditionary records of folk migrations and on the deductions therefrom, which we feel ourselves warranted in applying therefrom to speech problems. At such ultimate termini of migration as Hawaii and New Zealand we find record preserved of the most recent point of parting from the great ethnic swarm, and these points are geographically identifiable within a reasonable degree of accuracy. We find, also, record of earlier points of departure, accuracy in their determination becoming less and less possible. In the end we come to the shadows of Hawaiki and Vavau, cradles of the race, but where they were rocked we cannot determine.

What we can determine for philological use out of these records of the great voyages is this: Knowing the point of departure of the southbound canoes bearing Maori ancestors, we can compare the present languages of the two termini, and analyze the differences which they have individually developed during the period of non-intercourse. Thus, with no great art, we may establish to our own satisfaction what that speech was when and where they had it in common before their ancestors parted company under one of those impulses so trivial in our sight, yet so potent in making Polynesian history. As with the Maori so with Hawaii, so with the legendary

history of the Marquesas, so of every eastern island and archipelago; each keys us to some proximate point of departure, and from each we obtain new light upon the nature of the migration speech before the dispersal.

When, however, we come to Samoa we find another system and another record. Behind Samoa is no tale of voyaging; it is no terminus relative to a previous point of departure. In the beginning the creation of the heaven and the earth, Tangaloa's work, was the creation of Samoa as the whole earth, and the sky was but the arch that rested upon the deep at furthest eyeshot from Holy Manu'a, where the sun comes up, and swept overhead to rest again upon the deep, a straining eyeshot to the west from Falealupo, and then Puluotu beyond for the souls of men. The voyages, the migrations, the swarmings are in Samoan history as in all Polynesian history, but with the opposite sign. Instead of long days upon adventurous sea, leading the old gods to new homes, Samoan records tell of the start of voyages, the expulsion of discordant elements of the body prolific, the driving away of the Tongafiti people. Nowhere are we told how the Tongafiti folk came to the oppression of the Samoans, but by co-ordination of other Polynesian records we have no difficulty in identifying them with the great ethnic swarm driving the earlier Samoan settlers away from their sea and into the tangled mountains of Savai'i and Upolu, where ancient stonework and the second growth of forest tell an equal tale of the oppression of the Samoans by the later comers of their own stock.

Here, then, we encounter a somewhat sharp break in the Polynesian languages. The study of the prototype or prototypes of the languages of the Tongafiti migrations (from Tonga to Maori and Hawaii) and of the prototype of the Samoan, which we know clearly to have been in the central Pacific before them, will give us that perspective which we need for comparison.

For this Samoan of the type earlier than the Tongafiti speech we have proposed the name Nuclear Polynesian, for it is in extent somewhat wider than the mere group of Samoa itself. Without definitely predicating this, the earliest Polynesian speech type, we find consenting reasons in several parallel lines of research to hold the opinion that this Nuclear Polynesian is earlier in form and method than the speech of the later-come Tongafiti people, who from Samoa swept onward to the peopling of the eastern Polynesian waters.

Within the designation of Nuclear Polynesian we include the languages of Samoa, Fakaafo, provisionally and probably Sikayana and Nukuoro and Ongtong Java, the Polynesian element (being almost the whole of the grammatical structure and much of the vocabulary) of Viti and Rotumā, and such proportion of the languages of Niue, Futuna, and Uvea as is not to be attributed to the more recent small voyages from Tonga, and finally in Tonga itself a certain element,

some inferential and other definitely keyed to Proto-Samoan, either in origin or through influence, the definite key being the employment of the sibilant. We shall, in the course of this inquiry, develop the phonology of the Nuclear Polynesian earlier than the present Samoan, a speech which we shall conveniently designate Proto-Samoan.

An initial problem is to determine whether the Polynesian in the ramifications which we shall study is acquiring new implements of speech, or, in the course of separation in space and time, is losing some of its equipment. The former is a pleasing theory which it is not wholly grateful to sacrifice, for it would fit in most concordantly with the proof, on other grounds, of the evolution of the Samoan and other Polynesian root from a yet more primitive seed. Yet were we to pursue this hypothesis we should be led to find in Hawaiian, a known later migrant, a language having but seven consonants, a speech of earlier type than the Samoan of to-day with its ten consonants, a *reductio ad absurdum* quite Euclidean. We are forced to regard the Polynesian speech as decadent. In proportion to its migration eastward from Samoa it is losing more and more of its structure. In the movement to the Samoan from the Proto-Samoan we shall see that the same sort of loss has been operative. The purpose of these chapters is to study these changes from highly organised word stems to weak forms, to examine what elements have been endowed with permanence to resist this dilapidation, and, in the case of other elements which have undergone alteration even to extinction, to trace the process. Underlying and inspiring these studies of the Polynesian is the conviction that here we have with sure knowledge a broad pathway, well marked with unerring guideposts, on which we march to the contemplation of a genesis of a speech of man.

It has been recognized that more or less complete tone alterations have been effected in several of the Samoan consonants since 1830. This is all the more to be remarked, for that in the three generations elapsed, since the Samoan became a written language, the spread of literacy to its present almost complete degree of general elementary education, must have exerted a progressive restraining check upon the growth of variation from the forms then standard. Progressive though the check must have been in the spread of schools to every Samoan community, to every home, and at the least to all the growing children of every home, we have seen that it has been altogether powerless to withstand the impetus toward kappation and the interchange of values of *n* and *ng*.

When we look at the vowels, we find a different state of affairs. They are fixed to-day at the values which they held at the beginning of our knowledge of the Samoan, and comparison with other language of this stock enables us to produce the same vowel fixity indefinitely into the past. We are justified, therefore, in the proposition that the

vowels are the skeleton of Polynesian speech, the consonants are the garb later indued, and subject to change, in accordance with a motive persisting from a period of a conscious effort to secure a good and satisfying fit. When further advanced in this inquiry, we shall examine the deeper significance of this vowel fixity, in its relation to the evolution of this speech of man, out of such confusion of tongues as may have preceded. The object of the present chapter is to discuss the vowel system of Samoan, and to show how far it persists into other languages of this family, where such comparative study shows vowel changes to examine into the nature of such change, and to establish the simple rules which govern this movement.

The Samoan vowels fall into position upon the systematic table of the alphabet, as is here shown.

			\bar{a}		
		a	α	--	
	\bar{e}				\bar{o}
	ϵ				δ
\bar{i}					\bar{u}
y					\ddot{u}

From the prime sound of \bar{a} we find a representative series progressing by well-established, even if irregular, intervals toward the palatals at \bar{i} , even further in the semi-vowel y . Down the other strut toward the labials through \bar{u} , and even w a step is missing in the a sound of our English *all* and *what*, except that possibly this tone makes a single appearance in the word *fa'aotaota*, of which Mr. Whitmee (apud Pratt s.v.) notes "a peculiar pronunciation, the o being like the *aw* in *awful*, the word being pronounced *fa'aawotaawota*."

The permanence of vowel values is so marked a character of Polynesian speech that there is no need to multiply instances. The following table presents a typical example for each of the five principal vowels.

	a	e	i	o	u
Samoa	fa	fale	lima	ono	lua
Futuna	fa	fale	lima	ono	lua
Uvea	fa	fale	nima	ono	lua
Rotuma	hak		liam	on	rua
Viti	va	vale	lima	ono	rua
Tonga	fa	fale	nima	ono	ua
Niue	fa	fale	lima	ono	ua
Manahiki	fa	fare	lima	ono	lua
Tahiti	maha	fare	rima	ono	rua
Marquesas	fa	hae	ima	ono	ua
Hawaii	ha	hale	lima	ono	lua

	a	e	i	o	u
Rarotonga	a	are	rima	ono	rua
Maori	wha	whare	rima	ono	rua
Moriori			rima		ru
Paumotu		fare	rima		
Mangareva	ha	hare	rima	ono	rua
Sikayana		fare	lima		rua
Aniwa	fa	fare	rima	ono	rua
Ongtong Java	fa	vale	makalima	ono	lua
Nukuoro	ha	fare	lima	ono	rua

The first rule to be deduced is that no long vowel undergoes any change in the development of primitive Polynesian into the present languages of the stock. The duplication of the long vowel in Tongan, Futuna, and Uvea is more apparent in spelling than real upon the tongue.

The next is of equal authority, no vowel under the normal stress accent undergoes any change.

We shall now examine in detail the observed changes of short vowels in unaccented syllables. By far the most common is that from A to E and stopping there, as in the following table of examples:—

Samoa	afiafi	alelo	finagalo	manava	aitu, eitu
Futuna	afiafi	alelo	finagaro	manava	
Uvea	afiafi	alelo	finegalo		
Viti	yakavi				
Tonga	efiafi	elelo	finagalo	manava	eitu
Niue	afiafi	alelo	finagalo	manava	aitu
Manahiki					aitu
Tahiti	ahiahi	arero	hinaaro	manava	
Marquesas	ahiahi		hinenao	menava	
Hawaii	ahiahi	elelo, alelo		manawa	aiku
Rarotonga	aiai	arero	inangaro	manava	
Maori	ahiahi	arero	hinengaro	manawa	aitu
Moriori		warero	hirangaro		
Paumotu	ahiahi	arero	hinangaro	manava	maitu
Mangareva	ahiahi	erero		manava	
Sikayana	afiafi	aledo		manawa	
Aniwa		rero			
Nukuoro	ahiahi	alelo		manava	eitu

The case of *efiafi* in the Tongan of the first example is not a valid exception to the rule that no change is possible under the accent. In such duplication forms there are two accents, but the latter is so markedly the principal accent (*ēfiafi*) that the earlier ictus is almost unnoticeable.

Much less frequent is a group of vowel changes which, after the

change from A to E, pass yet further in the palatal direction and include I.

Samoa	manino	taliga
Futuna	malino	taliga
Uvea		taliga
Rotuma		falian
Viti		daliga
Tonga	melino	teliga
Niue	milino	teliga
Manahiki		taringa
Tahiti	manino	taria
Marquesas	menino	
Hawaii	malino	
Rarotonga	marino	taringa
Maori	marino	taringa
Moriori		tiringa
Paumotu	marino	tariga
Mangareva	merino	teringa
Aniwa		nontariga
Ongtong Java		karinga
Nukuoro	manino	taninga

Far more common is the group, A-E-O, shown in the following examples:—

Samoa	fanua	matua	atua	sapai
Futuna	fenua	matua	atua	
Uvea	fenua	matua	atua	
Rotuma	hanua			
Viti	vanua	matua		keve
Tonga	fonua	matua, motua	otua	habai
Niue	fonua	matua, motua	atua	hapai
Manahiki	henua			
Tahiti	fenua	matua	atua	hapoi
Marquesas	fenua	motua	etua	hapai
Hawaii	honua	makua	akua	hapai
Rarotonga	enua	metua	atua	apai
Maori	whenua	matua	atua	hapai
Paumotu	henua	makua	atua	hopoi
Mangareva	enua	motua	etua	apai
Sikayana		matua		
Aniwa	fanua		atua	
Nukuoro			atua	

The change, A-E-U, shown in the following example is quite infrequent: Samoa, *anufe*; Viti, *nuve*; Tonga, *unufe*; Marquesas, *nuhe*; Hawaii, *enuhe*, *anuhe*; Rarotonga, *anus*; Maori, *anuhe*; Paumotu, *anuhe*; Mangareva, *enuhe*.

The change from A to O, with no evidence of an intermediate step to E, is rather common along the lines of these examples.

Samoa	'atoa	afato	mauga
Futuna	katoa		mauga
Uvea	katoa		mouga
Viti		yavato	
Tonga	kotoa, katoa	ofato	mouga
Niue	katoa		mouga
Manahiki			mauga
Tahiti	atoa		maua
Marquesas	kotoa, otoa		mouna
Hawaii	okoa		mauna
Rarotonga	katoa		maunga
Maori	katoa	awhato	maunga
Paumotu			mahuga
Mangareva			maga
Sikayana			mauna
Nukuoro	katoa		

In the following table we shall find illustration of the changes from E to I and from E to I to yet other vowels. This line of vowel progression is quite infrequent. The same is true of the E-O change, set for convenience in the same table.

	E-I	E-I	E-I-A	E-I-O	E-O
Samoa	pese	mageo	fe'e	fetū	to'elau
Futuna		mageo	feke	fetuu	tokelau
Uvea				fetuu	
Rotuma				hefu	
Viti					tokalau
Tonga	sipi		feke	fetuu	tokelau
Niue		magiho	feke	fetū	tokelau
Manahiki				fetū	
Tahiti			fee	fetu	toerau
Marquesas		meneo		hetu	tokoau
Hawaii	pihe	maneo	hee	hoku	koolau
Rarotonga			eke	etu	tokerau
Maori	pihe	mangeo	wheke	whetu	tokerau
Moriori					tokorau
Paumotu		mageo	veki	hetu	tokerau
Mangareva	pihe	megeo	eke	etu	tokorau
Sikayana				fetu	
Aniwa				fatu	
Ongtong Java				fitou	
Nukuoro	pihe		feka	hetu	

The vowel change from I to U is moderately common. As shown

in each of the following examples, the change takes place under the accent, the only class of exceptions to our second rule. Reference to the scheme of vowels already presented will show this to be a horizontal movement, an interchange between the two vowels most widely removed in the palatal and labial direction respectively from the common point of distribution.

Samoa	isu	inu	ilo	'ili
Futuna		inu		kili
Uvea		inu		kili
Rotuma		inu		uli
Viti	ucu	gunu, unu	ulu	kuli
Tonga		inu		kili
Niue		inu		kili
Tahiti		inu		iri
Marquesas		inu		kii
Hawaii		inu		ili
Rarotonga		unu, inu		kiri
Maori	ihu	inu	iro	kiri
Paumotu				kiri
Mangareva		inu		kiri
Sikayana		unu		
Nukuoro	ihu	unu		kili

A single example is all that we find of the O-U change. It thus stands: Samoa, *foaga*; Futuna, *fuaga*; Tonga, *fuaga*; Niue, *fuaga*; Maori, *hoanga*; Mangareva, *hoanga*; Hawaii, *hoana*.

We may pursue with interest an investigation into the vowel changes of the phases A-E, A-E-O, A-O, the three phrases which underlie the great bulk of vowel mutation in Polynesian. As we look upon the chart of vowel positions with which this discussion opens and pencil connecting lines from point to point in this group of changes, we find that we construct a triangle in the very centre of the edifice of vowel structure. It will greatly simplify our comprehension of this and other mutations if we accustom ourselves in the discussion of the vowels to a fact which is absolutely essential to the understanding of the mutable consonants. That basic fact is that any given character in the Samoan alphabet is not exactly the same as that character in English. The most that can be said is that it is a reasonably close approximation, but there yet remains a difference sensible to the ear even though it be regarded negligible in the written record of the speech. In a table of the Samoan alphabet we illustrate the long *a* by the word *tātā*, with the note that it has the sound of *a* in *father*. In a strict sense all that we can claim for such an illustration is that by the use of a sound familiar to our tongues we may produce such an approximation to the Samoan intonation as to be intelligible to the Samoan hearer. A man with a quick ear and an obedient tongue

may, as the result of long discipline, acquire almost perfect use of the Samoan consonants, but it is most probable that no Caucasian has really mastered the art of the Samoan vowels. It is as in their music, the intervals, the supertones and the fractions of the tone are developed on a system which we find it impossible to acquire. It establishes a new group of units of vibration of the vocal cords, for which the fundamental diapason of our own speech is not set in unison.

With this in mind we shall find a plain explanation of the central triangle of the vowel changes if we regard the short *ā*, *ē*, *ō* as merely so many approximations to a primal obscure short vowel which lies centrally situated in respect of these three apical points. One congeries of the Polynesian tongues may have had a vibration series and period which inclined its use of the primal obscure vowel somewhat in the *ā* direction, to another congeries the *ē* component was the more grateful, to yet another the tendency was in the *ō* or labial grade. In all this we should not lose sight of the fact that we must rest upon the recognition of these sounds by unattuned European ears and their representation by so shabby an instrument as our English alphabet, which lacks precision at everyone of its six and twenty characters. Thus we have no hesitation in taking this central triangle of *ā-ē-ō* out of the group of vowel changes in Samoan, of regarding it as no more than a doubly-muffled rendering of a single central sound, and of removing it entirely from consideration among the criteria of vowel changes as dialectic indicia.

Now look once more at the preceding tables and refer them to the chart of vowel positions. We shall find abundant instances of mutation in the A-I series, the backward movement to the blunt buccal organs nearer the larynx, the palatal organs mechanically not capable of the finer precision in establishing sounds of the open throat. On the other series, as we approach the finely precise organs of the delicate tip of the tongue, the sharp edges of the teeth, the facile mobility of the lips, we find that vowel changes are few; in the preceding tables, which have been compiled with equal care throughout, we find few instances of the A-O phase of vowel change, still fewer of the A-U phase, and only one of the O-U phase. The labial strut, therefore, is the more precise, just as we should expect to find it. The principal changes are to be looked for in the palatal strut.

In the following table the fact, though not the frequency, of the various phases of vowel change is indicated by a short dash for the several Polynesian languages which have been passed under review. There was scanty material for the Moriori, for Rotumā, and for the western outliers or Melanesian inclusions; the absence in this table of a note as to any one of the changes is not to be taken as a denial that

such change exists, it is only that in the small number of words available for examination it has not been detected.

	A-E	A-I	A-O	A-U	E-I	E-O	I-U	O-U
Samoa								
Futuna	--							--
Uvea	--		--					
Rotuma							--	
Viti	--						--	
Tonga	--		--	--	--			--
Niue	--	--	--		--			--
Manahiki	--							
Tahiti	--							
Marquesas	--		--			--		
Hawaii	--		--		--	--		
Rarotonga	--							--
Maori	--				--			
Moriori		--				--		
Paumotu	--		--		--			
Mangareva	--		--		--	--		
Sikayana							--	
Aniwa								
Fotuna								
Ongtong Java					--			
Nukuoro	--				--		--	

From this table we are at present justified in selecting only one group of vowel changes as even provisionally to be assumed as a criterion of dialectic progression. This is the E-I phase, and we may assume it, so far as it goes, to show a language of a secondary type of development. The A-I phase may be used similarly where it confirms the E-I phase, but it is defective in that it rests on too few examples. The value of such indicia is that they prove that, after separation from its own proximate primitive, the language possessing such phase of vowel change has undergone its own phonetic development.

Thus far, we have dealt with simple vowels. So vocalic is the structure of Samoan that it is inevitable, more particularly since no closed syllables are now tolerated, that vowels should very frequently be collocated. This leads Pratt to say: "Every letter is distinctly sounded, so that there are no improper diphthongs. The proper diphthongs are *au*, as in *sau*, to come; *ai*, as in *fai*, to do; *ae*, as in *mae*, to be stale; *ei*, as in *lelei*, good; *ou*, as in *'outou*, you; *ue*, as in *auē*, alas." Père Violette, a distinctly inferior authority, enters this as his solitary note under the section headed diphthongs: "*L'i et l'u forment des diphthongues avec les autres voyelles qui les suivent, mais non avec leurs semblables.*" Of course, these are not diphthongs in any sense, but cases in which the *i* and the *u* have been used to express the

semi-vowels *y* and *w*. Dr. Funk, whose learned investigation of the language has stopped just short of unveiling its true position, shows the accuracy of his observation in the statement, "*die Diphthonge werden nicht, wie in der deutschen Sprache, als ein Laut gesprochen, sondern stets mit einer leichter Markierung beider Vokale.*" At one period of my study of Samoan phonetics it seemed justifiable to hold the opinion that the diphthong had not yet been reached in the evolution of the language.

The fact is that in this item, as in many another which will be noted in the course of these studies, we must be ready to find ourselves present at the formation of many of those phenomena, whose existence in more matured languages is of the nature of axioms. We must be prepared to find vowels coalescing into diphthongs, yet so loosely linked that some outside stimulus easily avails to part them into their component units.

To pass from one vowel sound to another in the natural flow of speech is attended by no violent exertion. To test this, compare the easy movement from fauces to lips in voicing the five vowels, *i-e-a-o-u*, with the far more complicated series of closures and assumption of new positions by the buccal organs when we pronounce the same five vowels, modified by even so slight a thing as a single consonant prefixed, say *ti-te-ta-to-tu*.

Now in a language so strongly vocalic as is the Samoan, it is inevitable that we pass from one vowel to another, as in *sau*; from a second to a third, as in *maea*; to a fourth, as in *fiaui*; to a fifth, as in *uuea*. The characteristic incidence of the penult accent tends to facilitate the formation of diphthongs in such cases. But this can come to pass only when both vowels are of the short quantity, and, when run together in the facility of speech, compose no more than the space of a single long vowel. Thus, in the first of these examples, *sau*, to come, is written with diacritical marks of quantity, as *sāū*, and with the accent on the *ā*, i.e., *sāū*. These two short vowels occupy the time of a single long vowel, and readily function as diphthong. With this, compare the word of the same spelling, but of different quantity, *sau*, thine, diacritically pointed *sāū*. There is no tendency towards diphthongal utterance. So, too, while *tāūā*, war, may readily enough pass for a dissyllable, that can never be the case with *tāua*, precious; *tāua*, we too; and *Tauā*, a title of Atua.

That these collocations of two short vowels do assume the true nature of diphthongs, that is to say, they really amount to but one syllable, is made manifest in the accent of derivative forms. Examine so typical a form as *mauga*, a mountain. The penult accent falls upon *au*, in combination; the word is not *ma-ū-ga*, as it would be were the two sounds discrete vowels, but *māu-ga*, a diphthong of the classic type. This illustration might be repeated in a thousand variants, and

with each new instance we might become more and more confirmed in the opinion that Samoan has rather more diphthongs in bulk than the languages of stouter consonantal skeleton, and diphthongs of the most positive character.

Yet there are other cases in which the same accent test gives a different result. The combined vowels sound to the ear as much a diphthong as in the *mauga* type, yet they have entangled the accent and do not let it pass beyond them. These are the cases of terminal diphthongs. We have seen *au* in *mauga* forming a true diphthong, that is to say, a single syllable. Now see what part it plays in *tumau*, to stand fast. The ear can detect no shade of distinction between the *mau* of *tumau* and the *mau* of *mauga*. The penult accent, then, apparently, should lie on the first syllable, *tí-mau*. Quite otherwise the accent seems to lie on the ultima, the *mau* syllable regarded as a monosyllable. This holding of the accent, in apparent defiance of the rhythm of the speech, shows that, while the ear may be willing to accept *au* as a diphthong, the accent analyzes the sound into the two components, whose slurring together has resulted in the diphthong, sticks to the fact that there are really two sounds, puts its stress on the former as the true penult, *tu-mà-u*, and thus proves that Samoan diphthongs are not wholly and forever welded as tone units.

Again, there is a very potent little particle used in vocative address, *e*. The power of this little particle, absolutely lacking in accent for itself, is that it can overturn the rigidity of penult accent and produce an ultima accent in any word which it may follow. *Samalaulú* is an honorific title in many parts of Samoa in the rigorous etiquette of village courtesy. But shout the title across the *malae* with that little vocative particle and we must make it *Samalaulú e*! Now let us continue with the diphthong syllable *mau*, which we have already investigated. It frequently serves for the ultima of Samoan names, as *Tuisamau*. Address *Tuisamau* and append the vocative particle. As soon as the final syllable of the name is reached the diphthong splits apart, and we have its elements in *Tuisamaú e*!

We have yet another resolvent of these inchoate diphthongs in certain phases of the process of duplication, which gives final form to so large an element of the speech. Thus *vae*, to divide, may pass as a monosyllable containing the diphthong *ae*. But when we come to the preduplication phase of this stem we find in *vavae* that *vae* is understood by the instinct of Samoan speech to be two syllables, *và-e*, of which the former is selected for duplication. If more proof be sought, we need go no further than the neighboring Tongan to find the word in use as *vake*, where the retention of the aspirate blocks all coalescing of the vowels.

On the other hand, we note a dialect phenomenon, which argues quite as strongly the diphthongal character. The substantive *vae*,

meaning throughout Polynesia, the *leg*, may or may not be a derivation in particular sense from this *vae*, to divide. In Tonga we find the substantive in two forms, *vae* and *vee*, the latter being the equivalent of *vē*; in Niuē we find the two forms, *vae* and *vē*. In *malae* the Niuē form is *malē*, and many instances might readily be adduced from that interesting language to show that *ae* becomes *ē*. Now there is no ground upon which to rest a theory that in the case of two short vowels in contact Polynesian speech made a practice of dropping the former and producing the latter, and, in view of the characteristic fixity of the vowel structure of Polynesian, such a method is extremely unlikely. The only way of comprehending this change of *ae* to *ē* in Niuē, and less frequently to *ee* in Tonga, is to regard it as a secondary growth development, the change after its separation from its primitive Proto-Samoan which operates to convert a dialect into a distinct language. So long as *vae* reached the Niuē ear as two short vowel sounds, no change into a single long vowel could come about. The fact that this umlaut is so frequent in Niuē is sufficient to argue that *ae* had already, at the time of separation, coalesced into a diphthong of one long syllable instead of a yet earlier two short syllables.

From the foregoing considerations it will be seen that while one chain of reasoning leads us clearly to a Samoan diphthong, another leads just as clearly to the resolution of such diphthongs into simple vowels. In other words we find ourselves in Samoan, dealing with a speech that is just acquiring the diphthong and yet has not so tightly grasped the device that it can hold it at all times and against all influences.

One more consideration pertains to this examination into the diphthong. If these collocations are no more than two short vowels in close contact, then we should expect to find one or other of them subject to such mutation as has been shown in the detailed examination of the vowel system to be possible. Or, if the two shorts coalesce into a single long, thus forming a true diphthong, we should expect to find conformity with the general rule that the value of long vowel sounds is immutable. We find evidence on each side. The substantive *vae* runs through all Polynesia with its *ae* unchanged, except as has just been noted in Niuē and Tonga. In the table illustrating the A-O vowel mutations will be found a list showing the operation of this principle on the word *mauga*. It is quite impossible to estimate the weight of evidence on either side, for vowel change does not assume any large dimensions in Polynesian, and the number of instances of so limited a class as the collocated vowels is much too small to enable us to pronounce definitely in the case of any vowel collocation running unchanged throughout the Polynesian that it remains without change, because it is a diphthong. We are not warranted in denying the existence of diphthongs in Samoan, equally we lack warrant to assert

that there are diphthongs which can resist the resolvent agencies already noted.

In the languages of a higher organic type we find a movement of the vowel elements so facile that systems of inflection have arisen therefrom. The consonant elements remain almost unchanged, as the structural skeleton of the word carrying the initial sense into every most distant dialectic offshoot of the primitive speech stem. Such consonantal modulation as has been observed is restricted to the limited movement classified and recorded in Grimm's, Grasmann's, and Verner's laws. In the Semitic, with its fixed consonants and floating vowels, we find a tongue at the opposite pole from the Polynesian languages, for in them we are to find the primitive sense in the seldom changing vowels and derivative values expressed through consonants which play back and forth through a very wide range indeed.

In establishing the consonantal scheme of the Proto-Samoan or original Nuclear Polynesian source we find valuable assistance in a language, which, in many particulars, lies outside the Polynesian ring. With the light which is thence shed upon the Samoan we obtain a valued relief from that lack of perspective which has already been noted as characterizing the comparison of the Samoan with its kin, near and remote. This illuminating language is the Viti, and as we shall make generous use of it, a few introductory words will obviate repetition when we descend to particulars.

(To be continued.)

THE STORY OF THE "TAKITIMU" CANOE.

(Continued from p. 222, Vol. XVI.)

Heoi tenei, ka hoki ano te korero ki te karere i haere mai ra ki te whakataka i a ratou hei to i te waka a te Hakuturi ma. No to ratou taenga atu ki te Wao-nui-a-Tāne, ka homai e aua iwi te toki a Ruawharo ma, ara, a Hui-te-rangi-ora. Katahi ano ka whakamaua nga taura hei to i te waka ra, ko a Te Tini-o-te-Hakuturi ma tauru ki waho, ko nga taura a Ruawharo me Tupai me o raua hapu ki roto. Kua tipu noa ake hoki i a Ruawharo ma te hiahia muru i te waka ra hei utu mo to raua toki, hei utu hoki mo to raua matenga i te taratara o te ika. Heoi ra, kua timata tenei te to.

Katahi ka ngeria e Ruawharo raua ko Tupai ta raua ngeri :

"Turukiruki, panekeneke, i a ihu waka.

Aue, turuki, turuki!

Paneke, paneke!

Turuki, turuki!

Paneke, paneke!

Paneke i a wai, paneke ia Itu,

Hui-te-rangiora te toki matapo

'Ia huri te pōi marino māi.' "

Ka haere te waka nei, kaore i taro, ka tae ki te pikitanga e kiia ana ko Te Wiwī, ka whakawhenua te waka nei ki reira, ka tapahia e Ruawharo he rango, ara he neke mana, ko Manu-tawhio-rangi tona ingoa, katahi ka whakatakotoria ki raro o te waka. Katahi ka ngeria ano e Ruawharo tana ngeri :

"Tuturi, pepeke, hokai o waewae

Ki te rangi e tu nei

E—ha—a!

Mou hikitia, a mou hapainga,

Mou hikitia, a mou hapainga.

Whakakake maunga e Tupa.

Whai ake, whakakake rangi e Tupa

Whai ake, whakakake pari e Tupa

Whai ake, whai ake—e!

E Tupā, hou—i—e—e!"

Kaore i taro kua eke te waka nei ki runga o te maunga e kiia ana tona ingoa ko te Hiwi-ki-Mata-terā, haere tonu; anana! ano ra hoki a Takitimu kei runga tonu i te ringa tangata e poia ana; ka mahi ra nga mana atua o Manu-tawhio-rangi. Kaore i roa ka tae ki te wehenga o nga huarahi; e huri ana tetahi o aua ara ki te kainga o Ruawharo ma, e huri ana tetahi ki te kainga o te Hakuturi ma. Ka mea enei kia toia ki to ratou kainga, ka mea era kia toia ki to ratou. Ka totohe nga iwi nei i kona. Katahi ka tapahia e Ruawharo raua ko Tupai e wha a raua neke, ko nga ingoa ko Te-tahuri ko Te-také, ko Haupuritia, ko Maukita; ka to te iwi ra i ta ratou waka, kia heke i te ara e tika ana ki to ratou kainga, ka kokomo a Ruawharo ma i a ratou rango e wha, i a Maukita ma; kore rawa te waka e ngarue, ka hurihia te to i te waka nei ki te kainga a Ruawharo ma, ka unuhia nga rango e wha; ka komotia ko Manu-tawhio-rangi te rango, inamata kua hikimata a Takitimu, ano kei runga i te ringa tangata e oria ana.

Heoi. Ka rere ano te iwi nana te waka ki te huri kia tika ano te haere ki to ratou kainga, ka kokomo ano era i nga rango e wha, kore rawa te waka e ngarue e aha ranei. Heoi ano. Katahi nga iwi ra ka hui katoa ki a ratou taura, ka kukume, a no te mea ka pau katoa to ratou kaha, ka mau a Ruawharo ki tana toki ki a Hui-te-Rangiora, katahi a Ruawharo ka karanga:

“Whano, whano!

Haramai te toki!

Haumi! Hui—e!

Taiki—e!”

Katahi ka poroa e Ruawharo nga taura a nga iwi ra, haruru ana te horonga o nga iwi ra i runga o te maunga nei, anana! me te whaitiri! Katahi ka unuhia e Ruawharo ma nga neke e pupuri ra, ka komotia hoki ko Manu-tawhio-rangi ko te rango-whakahaere. Ka whakahua hoki a Ruawharo raua ko Tupai i ta raua karakia—koia tenei:

“Tua te Kahukura, tūtu te heihei.

Tua te Kahukura, tūtu te roki.

Te Kahukura-a-uta, te Kahukura-a-tai.

Ka pu ka rea kai waho,

Kai to ariki, kai to mana,

Kai a huka, huka-nui, huka roa.

Tipare kaukau e takoto atu e—e!

Hi—e—e! Maranga mai—e—e, hi—e—e!”

Katahi ano te waka nei ka hapainga e nga karakia a Ruawharo ma, ahaha! Kihai i aha, takoto rawa atu kei te kainga o Ruawharo ma; ka mahia e ratou te waka nei. Ka oti, ka tukua ki roto i te awa o Pikopikowai, whakamatautau ai. Arara ano me te aha! ano ra hoki

me he karoro e tiu ana ki te aro maunga. Heoi. Ka kitea nei te pai, te tere me te atatū o Takitimu, katahi ka whakatakotoria nga korero mo te haere mai ki Hawaiki tutata me nga moutere o te Moana-nui-o-Kiwa. A ka tuturu taua whakaaro, ka whakatakotoria hoki e Ruawharo ma nga korero kia tikina i roto o te ana o Ututangi, o nga atua o te rangi me te mauri o nga mea o te rangi, nga atua o te whenua me te mauri o nga mea o te moana. Ara, kia tikina ki a Timu-whakairia hei tiaki mo ratou i runga i to ratou haere; heoi ra hoki haere ana a Ruawharo raua ko Tupai ka tae ki a Timu-whakairia ka riro mai i a raua te wananga. Me kati i konei, kia ata whakamaramatia te wananga.

TE WANANGA.

Ko tenei mea ko te wananga e rite ana ki te Whare-Paremata o naiane. Kei roto hoki i taua whare e pukai ana nga ture mo nga mea katoa, o te rangi i runga me te whenua i raro, me te moana. Otira, me ata whakamarama nga kai o roto o tenei mea o te wananga, me nga atua katoa me nga mauri. Ina koa :

KO NGĀ ATUA-O-TE-RANGI.

Ko Io, ko Hā (ko nga tino atua tenei), ko nga atua pakupaku ko Kahukura, ko Tama-i-waho, ko Motipua, ko Tu-nui-o-te-ika, ko Tukorako, ko te Po-tuatini, ko Hine-pukohurangi, me nga mano tini o nga atua o te rangi (me nga karakia mo era).

KO NGĀ MAURI :

He mauri to te rangi, to te ra, to te marama, to nga whetu, to te tau, to te ura, to te hau, to te ua, to te kohu, to te hotoke, to te rau-mati, to te po, to te ao (me nga karakia e rite ana mo era).

KO NGĀ ATUA O TE WHENUA :

Ko Ruaumoko, ko Ruamano, ko Houmea, ko Hakikino, ko Te Oi, ko Te Ririo, ko Tara-kumukumu, me te mano tini o nga atua o te whenua (me nga karakia e rite ana mo enei).

KO NGĀ MAURI :

He mauri to te tangata, to te kararehe, to te whenua, to te mau-nga, to te hiwi, to te rakau, to te kai, to te mahi, to te manu, to te awa, to te manga, to te roto, me te tini o nga mea o te whenua (me nga karakia mo era).

KO NGĀ ATUA O TE MOANA :

Ko Ruamano (ko tenei atua no te whenua no te moana), ko Ara-i-te-uru, ko Tutara-kauika, ko Houmea, ko Te Petipeti, ko Te Ranga-hua, ko Tai-mounu, ko Tane-rakahia, me te mano tini o nga atua ika, taniwha, o te moana (me nga karakia mo enei).

KO NGA MAURI:

He mauri to te moana, to te rimu, to te taunga ika, to te tatai-koura, to te ika ririki, to nga tohora, to nga ngaru, me te tini o nga mea o te moana (me nga karakia mo era).

Me kāti enei, me hoki atu ano ki a Takitimu, te korero i te wa kua riro mai nei i a Ruawhāro raua ko Tupai te wananga o nga atua katoa. Katahi ano ka mahia nga hoe a Ruawhāro ma, ko nga ingoa ko "Rapanga-te-ati-nuku," ko "Rapanga-te-ati-rangi," ko "Manini-kura," ko "Maniniaro," ko "Tangi-wiwini," ko "Tangi-wawana." Ka mutu nga hoe i whai-ingoa, tera atu ia te nuinga o nga hoe, katahi ka mahia e rua nga tatā, ko nga ingoa ko "Tipua-horonuku," ko "Tipua-hororangi." Katahi ka mahia a Takitimu, nga taumanu, nga tokai, nga kauhuhua, nga rahoraho. Ka oti ka mahia ko te taurapa, ara ka tataitia ki te huruhuru o nga manu hei puhi. Ka mahia to runga puhi hei taunga iho mo nga atua o te rangi, ka huaina tona ingoa ko Puhi-ariki. Ka mahia te puhi o raro o te taurapa e pa ana ki te wai, ko tera hei piringa ake mo nga atua o te moana; ka huaina tona ingoa ko Puhi-moana-ariki.

TE KAWA O TE OTINGA O TAKITIMU:

"Ooi! Kai ana te turuki, te hoa atu ki te waka e tauria ai—e! Tangaroa pea-e, Tawhiri-matea, Tu-whakaangi-nuku, Tu-whakaangi-rangi; haere Tāne i runga."

Ka toia a Takitimu ki te wai, ka haua te kawa:

"Hau totō, hau totō, ko Tu heke ana, ko Rongo heke ana, ko te ngahau o Tu. Utaina taku kawa nei he kawa tua maunga. Ka wiwini, ka wawana, ka rapa tatu ki te rangi. Whano, whano! hara-mai te toki! Haumi! Hui—e! Taiki—e!"

Ka tatu a Takitimu ki te wai ka waerea te moana:—

"Tu rā mai te tu rā,
Kakapa te manu i uta, he pakihau,
Tauranga ko Tawhiti-nuku,
Te whakamakautia ko Ariki-tapu
Kia inu ia i te wai o Whakatau,
Mate toka i mua, mate toka i roto.
Tuwhanawhana, tu mai ihi, tu mai rere ana e.
Ai hoki te hirihiri kai te kohukohu i runga,
Koi rangi tukua, koi rangi horoa.
Tane tukua, Tane takoto—e.
Ai hoki tenei mata tohu
Uru whakapupu ake te uru o te whenua.
Te tau arohakina ki waho,
Ki te uraura o te ra,
Ki te werowero o te ra.
Whakarere ki tai ma Rehua.

Ki waho taku hoe nei,
 Ko Rapanga-te-ati-nuku,
 Ko Rapanga-te-ati-rangi,
 Mo *Tai-pupuni*, mo *Tai-wawana*, mo *Tai-aropuke*.
 Hua taku hoe nei,
 He hoe ka hurihuri,
 He hoe ka raparapa,
 Ki taha tu o te rangi.
 Aue! Kiii! Whano, whana.
 Haramai te toki,
 Haumi!
 Hui e!
 Taiki e!"

Katahi ka werohia te ihu o Takitimu ki Hawaiki:

"Mano ki a Hawaiki, ka tu hakehakea,
 Mai te ko wiwini, mai te ko wawana;
 He toki minamina, he toki mai anarea,
 Ka hirahira,
 Koai i tu mai ana,
 Ko tangata ki te pu o te rakai,
 Kani iho, kani ake, kani tua
 Te kaha o Tangaroa.
 Ko Ao-matakakā, ki tua o Hawaiki.
 Ka atea tera waka mai
 Ko Tane ka haruru rutu.
 Whano, whana,
 Haramai te toki!
 Haumi!
 Hui—e! Taiki—e!"

Ka hiki-mata te wai-hoe o Takitimu:

"He tia, he tia!
 (Dig the paddles in, but not deep)
 He ranga, he ranga!
 (Long strong stroke)
 Whakarere iho ana te kakau o te hoe koa
 Ko Manini-tua, ko Manini-aro,
 I tangi te kura, i tangi-wiwini,
 I tangi te kura, i tangi-wawana.

Tera te haeata takiri mai ana
 I runga o Matatērā.
 Ana Whaiuru, Whaiuru,
 Ana Whaiato, Whaiato.
 Arara-tini, arara-tini,
 I a ra—ri—i—i!

(A long strong stroke, then stop, while the canoe sweeps
 through the water under the impetus of the last stroke.)

E hara tena ko tena
 E hara tena ko te wai o te korio
 Ko te wai o te korio.
 I hai koti, hai koti, hai koti—i—i—i!
 (Long stroke as before.)

Ka rere—e, i ka rere—e!
Te rere i te waka!
E Kutangitangi, e Kutangitangi!
E kura tiwaka taua, e kura tiwaka taua
E kura wawawai
E kura wawawai—i—i—i!
(Long stroke.)
Toru patu, tu te tata
Takararau, takararau.”

(Tera atu te roanga.)

THE STORY OF THE "TAKITIMU" CANOE.

(Continued from p. 225, Vol. XVI.)

(TRANSLATED BY HARE HONGI.)

We may now revert to that point in our story where the messenger was sent to Ruawharo, Tupai and their people to take part in the hauling-canoe ceremonies of the Hakuturi folk. Upon their reaching the (scene of operations in the) great forest of Tane, those folk at once returned unto Ruawharo the borrowed axe, Hui-te-rangiora. The hauling ropes were then made fast to the canoe. The ropes of the Hakuturi folk were made fast to the outer sides, and those of Ruawharo, Tupai, and their tribes to the inner sides. Now Ruawharo, and his party were already devising means with a view to annex this canoe, as payment for (the use of) their axe, and as payment for the affront and bodily pain attaching to the fish-net episode. That being understood, we proceed to detail the particulars of the canoe hauling.

Ruawharo and Tupai then intoned their canoe-hauling song :—

Glide slowly and gently,
My beauteous canoe prow !
Ah, me.
Slowly, slowly,*
Gently, gently,
Slowly, slowly,
Gently, gently.
Gently of whom ?
Gently of fortune,
Hui-te-rangiora !
Thou art mysterious !
From 'neath the shades,
Give calms and peace.

So this canoe was borne along and ere long reached an ascent known as Te Wiwi; there it took to the ground. Ruawharo then sent down a rolling-skid for it, which was named Manu-tawhio-rangi,

*Note.—A new canoe has to be very carefully hauled along.—H. H.

and laid beneath the canoe. Ruawharo then intoned his (second) canoe-hauling song (to enliven and stimulate the haulers) :—

Kneel, crouch, brace your limbs,

To the forefront of the sky,

Ay, ha-a.

Bear up and lift along,

Bear up and lift along,

Ascend the mountain,

Impel forward,

Follow on skyward,

Follow up the steep cliff,

Impel forward,

Drive on

Yea, yea, yea.

By this means the canoe soon rested on the summit of the mount known as the Hiwi-ki-Matatera. Then along it went, wondrously ! 'Twas as if Takitima was being borne along the air upon the hands of magic-bearers. It was indeed the work of the invisible god-like birds of Manu-tawhio-rangi (name of the roller-skid). At length the parting of the ways was reached ; there, one road led to the village of Ruawharo and his people, and the other to the village of the Hakuturi folk. Here contention arose, one party proposing to haul the canoe by one path, the other by the other path.

Finally, Ruawharo and Tupai cut down four additional roller-skids—namely, Te Tahuri, Te Take, Hau-puritia, and Maukita. When the Hakuturi folk attempted to haul the canoe towards their village, Ruawharo and his men placed these four holding-skids in the way, and the canoe held fast. When, however, the hauling was in the direction of the village of Ruawharo, the four holding roller-skids were withdrawn, the first roller-skid, Manu-tawhio-rangi, was substituted, and lo ! Takitimu was lightly borne along as if on the hands of magic-bearers.

Once more did the Hakuturi folk rush forward to turn their canoe prow towards their home, but, the (magical roller-skid was withdrawn and the) four holding roller-skids were replaced, and the canoe again remained immovable. Gradually the full strength of the Hakuturi folk became engaged in this attempt to haul the canoe towards their village. It was at the moment when their utmost strength was being applied to the hauling ropes that Ruawharo seized his axe and crying :—

Along, along,

Cometh the axe,

Ready, altogether,

Ay,

Now for it,

Yea.

At this point Ruawharo severed the hauling ropes of the Hakuturi folk, and carried on by the impetus of force they were precipitated down the mountain side, thundering on their involuntary way.

The four holding skids were once more withdrawn by Ruawharo and his men and the magical one replaced. Ruawharo and Tupai then chanted together the following ritual :—

Yonder the rainbow brightly gleams,
Yonder the rainbow vaporous gleams,
The rainbow ashore, the rainbow at sea,
It circles, it expands abroad,
That, thy overlord ; that, thy potential force,
In the seafoam, spread about, spread afar,
Thou shalt swim when out yonder,

Yea, yea,
Hi, yea, yea,
Uplift thyself,
Yea, yea,
Hi, yea, yea.

Uplifted, as it were, by the ritual, in a trice the canoe lay at the village of Ruawharo and his party. They then finished the canoe, and when finished they launched it upon the river of Pikopikoiwai for a preliminary inspection of its manner of flotation. And now what did it most resemble? What but a seagull skimming along the mountain front!

Satisfied alike with the form, beauty, and promise of speed of Takitimu, preparations were at once made for voyaging to Hawaiki—the near and the various islands of the great ocean of Kiwa (Pacific Ocean). These things having been decided upon, Ruawharo proposed to first proceed to the cave of Ututangi (of Timu) in order to procure the rituals referring more particularly to the powers of heaven and the life-essences of the same, also those of the earth, together with their life-essences, and those of the ocean with their life-essences. That is to say that these should be secured from Timu-whakairia for their protection *en voyage*. So Ruawharo and Tupai returned once more to Timu-whakairia, and this time succeeded in bringing away the actual Wananga (cosmological recitals). We may pause here to discuss and explain.

THE WANANGA.

The Wananga (hall) is similar to the modern House of Parliament, inasmuch as it contains and lays down laws which affect the things of Heaven, Earth, and Ocean. Let us, for instance, consider in detail some of the subjects comprehended in the term Wananga, including the various Atua and life-essences.

BEING THE ATUA OF THE HEAVEN.

There is Io and Hā (where are the most superior *atua*). Among the lesser divinities are Kahukura, Tama-i-waho, Motipua, Tu-nui-o-te-ika, Tu-korako, Te Po-tua-tini, Hine-pukohu-rangi, and a multitude of other *atua* of the sky, with rituals proper to each.

BEING THEIR LIFE-ESSENCES (MAURI).

(Wananga Hall teaches that) All things have a *mauri* (soul): the Heaven, the Sun, Moon, Stars, Year, Lightning, Wind, Rain, Fogs, Winter, Summer, Darkness, and Light; and that there are rituals appropriate and peculiar to each.

BEING THE DIVINITIES OF EARTH.

(Wananga teaches that) There is Ruaumoko (of earthquakes), Ruamano, Houmea, Hakikino, Te Oi, Te Ririo, Tara-kumukumu, and a host of other earth divinities, and that there are rituals proper unto each.

BEING THEIR MAURI (LIFE-ESSENCE, SOUL).

(Wananga teaches that) Man has a soul, as also has the beast, the earth, the mountain, range, tree, foods, work, bird, river, branch, lake, and the many things of the earth; and that there are rituals proper unto each.

BEING THE DIVINITIES OF THE OCEAN.

(Wananga teaches that) There is Ruamano (alike of earth and ocean), Arai-te-uru, Tutara-kauika, Houmea, Te Petipeti, Te Ranga-hua, Tai-mounu, Tane-rakahia, and the host of fish and monster deities of the ocean, having their appropriate rituals.

BEING THEIR LIFE-ESSENCES.

(Wananga teaches that) The ocean has its life-essence, also the seaweed, fishing-ground, the crayfish in its germinations, the small fish, whale, wave, and the host of things of the ocean, and that there are rituals appropriate and peculiar to each.

Let those details suffice and we may now return to discuss Takitimu canoe, premising that Ruawharo and Tupai did, in the meantime, obtain from Timu-whakairua the wisdom recitals here briefly indicated and relating to the whole pantheon of gods.

Ruawharo and his people now engaged themselves in making a number of paddles, which included those named Rapanga-te-ati-nuku, Rapanga-te-ati-rangi, Manini-kura, Manini-aro, Tangi-wiwini, and Tangi-wawana. When the paddles were finished two canoe-bailers were made and named Tipua-horonuku and Tipua-hororangi. Then

were made for Takitimu the thwarts, supports, cross-bars, and flooring. When those were finished the stern-piece was made, that is to say, it was decoratively draped with bird feathers. An upper decorative plume was intended as a seat for the divinities of the sky; it was named Puhi-kai-ariki. A lower decorative plume, which touched the very water, was intended as a place of honour for the aquatic deities, this was named Puhi-moana-ariki.

The ritual used in completing and consecrating Takitimu :—

A—O—I!

Motionless lies the canoe to be consecrated to the floating elements;

Yea, indeed.

May Tangaroa and Tawhiri-matea together be propitious in earth and sky,

Lo! Tane appears on high!

(Takitimu is now drawn to the water and the service proceeds):—

Prosperous wind, prosperous wind,

Tu (of war) descends,

Rongo (of peace) descends,

Tu exults.

Accept this my consecrating service,

A ceremonial service which shall cause

Mountains to fall away;

Now a-near, now afar-off,

On the horizon of the sky,

Along and onward,

Cometh the (product of the) axe.

Chorus :—

Ready!

All together!

Yea!

Once again!

Yea!

When Takitimu was fairly launched on the water its ocean pathway was ceremoniously cleared, thus :—

Float lightly so, float lightly so,

As a flapping shore-bird with thy wings (sails),

To anchor anon on distant lands,

Thy spouse being Ariki-tapu (the sea),

That thou mayest drink of the waters

Of Whakatau (of Tahiti!)

Avaunt, ye sea-rocks ahead,

Avaunt, ye sea-rocks in-the-water } nor wreck

Prepared to strike with violent surges,

And imparted energies of unfriendly sky-glooms,

Pass ye away, begone,

Be thou propitious, Tane!

Let us glide in safety, Tane!

Yea:

Heed these present supplications,

May the safety peculiar to earth,

Be ours in love whilst out (on the deep),

Coursing towards the sun-glow (east)
 Towards the sun-rays,
 Gleaming upon the seas of Rehua (summer calms).
 This my paddle bears me out yonder,
 Being Rapanga-te-ati-nuku,
 Being Rapanga-te-ati-rangi,
 Bears me over the wavy seas,
 Over the hills of waters ;
 This my paddle shall turn me,
 And gleam the while its ripples
 On the verge of the sky yonder.

Ah me !

Sayest thou indeed so ?
 Onward, advance,
 Forth comes the (product of the) axe,
 Confederates !
 Now, all together !
 Unity-is-strength !

The prow of Takitimu was now directed towards Hawaiki :—

Yonder the hosts of Hawaiki
 Rise to our view,
 But lately so distant
 We now approach them,
 'Tis a prized axe (product),
 An axe enabling discovery,
 'Tis extolled !

Who stands yonder ?

'Tis the man at the base of the tree,
 Hewing this way and that way,
 On the bowl (canoe) of Tangaroa,
 The burning eye of day
 Gleam beyond Hawaiki,
 Gives the canoe freedom to pass along,
 'Tis Tane (sunrise)
 Him the surges beat against.

Onward, advance,
 Forth comes the (product of the) axe,
 Confederates !
 Now, all together !
 Union is strength !
 Yea.

Here the changing action of the paddling of Takitimu compels
 vigilance :—

Now lightly dip,
 Now widely sweep,
 So joyous paddles are plunged to the hill,
 'Tis Manini-tua, 'tis Manini-aro,
 The Kura was heard, it sounded anear,
 The Kura was heard, it sounded afar,
 Yonder the dawn leaps towards us
 From upon Matatera.

So, Whai-uru, Whai-uru !
 So, Whai-ato, Whai-ato !
 Yonder is a host, a host !
 Here, there, yonder,
 Let us speed on and on.

(During an interval the rowers are urged to make more speed):—

That is not so (well done),
 Try again,
 That was but an easy
 Displacing of waters ;
 Now !
 Cleave it ! cleave it !
 Cle—e—e—eave !
 Now speeds along,
 Yea,
 The flight of the canoe,
 How sweetly, sweetly it sounds,
 My beauteous,
 My treasured canoe,
 A water treasure,
 A treasure of
 Wa—a—a—ter—er—ers.
 Attend there to the baler,
 Keep order all, keep order.

End of Part I.

TRANSLATOR'S NOTES.

It is but natural to anticipate that a fresh story which deals minutely with incidents attaching to any particular ancestral canoe voyage, will be received with some degree of cautious reserve. As to the present story, it largely—so far—invites criticism owing to its being so obviously reminiscent of the well-known myth of Rata, his magical canoe and the wood elves "Tini-o-te-Awhatūri," of which the "Tini-o-te-Hakuturi" of the present story is a mere variation. The river "Piko-piko-i-whiti," too, of the Rata-Wahieroa myth, is the "Piko-piko-wai" of this. The introduction, too, of a "Fish-net" made of the "Wharanui" species of "flax" growing on an island of the central Pacific, is open to question ; and the reference to the "Sands-of-Rangaunu" is purely a New Zealand one. The Sands-of-Rangauru belong to Rangauru Bay, which lies on the east coast to the north of Doubtless Bay and south of Houhora. But this reference is interesting because Rangauru is connected with the history of Takitimu and its voyagers. The hull (a rock) of this ancestral canoe is lying at Rangī-awhīa, on the north side of Doubtless Bay, and the local tribe is the Ngai-Tamatea, descendants of the Tamatea of this Takitimu canoe. But of that, more anon.

The following limited notes correspond to their numbers in the translation :—

1. "Te hono-i-Wairua." By this, one understands a reference to the equator.

The spirits (Wairua) of man go north to the equator, thence west with the setting sun, to the night (Po). Te hono-i-Wairua, or, the joining place of spirits.

2. "Tawhiti," usually Tahiti.
3. "Tini-o-te-Hakuturi," same as Tini-o-te-Awhaturi; wood elves of Rata.
4. "Tane," sun-god and tutelary deity of forests and birds.
5. "Uenuku". The Uenuku of so many canoe stories, father of Ruatapu.
6. "Flax." Not on the Central Pacific.
7. "Sands-of-Rangauru," New Zealand.

HARE HONGI.

To Mr. Hare Hongi's notes a few others may be added. We quite agree with the translator that the incidents connected with the Hakuturi are far more ancient than the period that "Takitimu" left Tahiti for New Zealand, *circa*, 1350, and really date from the era of Rata and Wahieroa, who flourished in Samoa some 14 generations prior to the period of this story. The long and interesting account preserved by the Rarotongans of the building of the famous canoe in the time of Rata, confirms this view, and the connection between the two narratives is confirmed by the fact of the more ancient canoe subsequently receiving the same name—"Taki-timu"—as that referred to in this narrative. The fact probably is, that the two narratives have in process of time become intermixed, and the old *Karakias*, etc. (or some of them) used in Rata's time, have been applied by the author, Tuta Nihoniho, and his people, to their particular canoe which came to New Zealand. Another fact which supports this theory is the several references in the *Karakias* here given, to the eastward course of the canoe, which are quite consonant with the voyages of the more ancient "Taki-timu," but have no sense when applied to the course to New Zealand. We hope yet to publish this most interesting Rarotongan account. The reference to Rangaunu—a New Zealand name—may possibly be explained by there being a place of that name in Hawaiki, which some traditions seem to confirm. Again, the reference to the *Whara-nui* (a New Zealand species of flax) is explainable by the Island name of the Pandanus tree with flax-like leaves, which is, *ara*, *hara*, and *fara*, identical with Maori *whara*.

EDITOR.

The following notes by Mr. Cowan, obtained presumably from Tito, are interesting as throwing light on obscure expressions occurring in these and other *Karakias*. Mr. Hare Hongi differs with some of these meanings, but it is as well to see what a well-informed Maori gives as the meanings:—

Whakamatautau te waka.—Term used to signify the act of scanning or trying the canoe when first launched, to see whether she sat true on the water.

Tāne.—Here used for the canoe.

Tupa.—A god of the skies (H. H. says, to thrust or press forward).

Tuparua.—The *whariki*, or floor covering of the canoe.

Po i marino mai.—A *karakia*, to cause the nights to be fine and calm.

Hokai.—To brace oneself for a great pull.

Haramai te toki, etc.—*Whano*, to strike down with the axe a heavy, cutting blow. *Whana*, to bring the axe stroke towards one, sweeping out the chips with the blade. *Haumi*, to strike at the butt of the tree. *Hui E! Taiki E!* Referring to the thunder of the tree when it crashes to the ground.

Ngahau o Tu.—The forefront of the war-god Tu; the deeds of battle.

Waerea te moana.—To placate the sea gods, so that the ocean may be smooth.

Whakamakautia, etc.—This likens the canoe sailing to some distant land, and to a lover seeking for his spouse.

Kohukohu i te rangi.—Gods of the sky.

Tūne tukua, etc.—Let the canoe float safely over the seas, let it not be drawn into Te Waha-o-te-parata, or whirlpool.

Tai ma Rehua (or tai marehua).—A calm sea without waves.

Tangi wiwini.—The circling ripples from the paddles.

Tangi wawana.—The spray or turmoil, or white water caused by the furious dipping of the paddles.

Toki minamina.—A sharp axe.

Ao matakakā.—The distant, dangerous lands and seas beyond Hawaiki.

Kahukura.—The rainbow.

Heihei.—The bright colors of the rainbow, lit by the sun's rays.

Roki.—When the sun fades away, and the rainbow is dulled.

Ka pu, ka rea, etc.—The separation of the waters by the course of the canoe.

Tupare kaukau.—To spread out the arms in swimming, i.e., the canoe at sea, parting the waves before it like a swimmer.

Hi-e!—Dip! dig in the paddles. *Maranga.*—Lift up the paddles.

Ka atea tera waka.—To clear the ocean path for the canoe.

Haruru rutu.—The sounding of the seas on the bows of the canoe, thumping of Tangaroa's waves against the bow.



NOTES AND QUERIES.

[192] **Hawaiian Annual, 1908.**

We again note, with pleasure, that the editor and publisher of the above excellent little work, continues his enumeration of the Hawaiian *Heiaus*. In this issue those of the main island (Hawaii) are dealt with, and 137 of them briefly described or referred to. In "Tales from the Temples," Part II., the same authors describe many of the principal *Heiaus* in more detail, with measurements, plans, and pictures, besides giving their history so far as they are known. It is interesting to note that some of them have been of the pyramidal form, like the *Maraes* of Tahiti. We hope Mr. T. G. Thrum will extend his work to the remaining islands of the group.

EDITOR.

[193] **Rongo-ma-Tane.**

It is with the very greatest diffidence and hesitation that I venture to differ from one whose knowledge of Maori is so great as that of Hare Hongi. But I ask where is his authority for translating Rongomatane as "Rongo and Tane." (Polynesian Journal, Vol. XVI., p. 116)? One expects that sort of thing from Mr. Bayertz in the "Triad," but not from Hare Hongi. Where is the Maori word "*ma*" used as a conjunction between names? It has a very limited use as a conjunction in the names of winds or cardinal points (*tonga-ma-uru*, etc.), and it is used as a collective plural after some nouns, as *E hoa ma!* "Friends!" But where can any authentic instance be shown of *ma* between two names coupling them? Did any person ever hear any Maori say "*Ko Piripi ma Hoani*"? Moreover the person or deity named as Rongomatane is an individual person or deity, not a Siamese-twin duality. Still farther, the real Tane, viz., Tane-mahuta, is the next god named to Rongomatane, and, if in old days anyone had said that there was more than one god Tane, he would have been barked as a heretic. Of course Tane has different names or attributes, but there was only one Tane, and only one Rongo.

EDWARD TREGGAR.



TRANSACTIONS AND PROCEEDINGS.

POLYNESIAN SOCIETY.

A MEETING of the Council was held at the Technical School, New Plymouth, on the 3rd July, 1908, when ordinary business was transacted.

There were present: The President, and Messrs Corkill, Fraser, Kerr, and Newman.

The following new members were elected :—

John Skinner, New Plymouth.

William Nixon Coughlan, Native School, Waima, Hokianga.

A. H. Atkinson, Feilding.

D. E. Robertson, Plimmerton, Wellington.

H. L. James, B.A., Khandallah, Wellington.

It was decided to ask the Venerable Archdeacon H. W. Williams to represent the Society at the Maori Congress, shortly to meet in Wellington.

The following list of exchanges, &c., was read :—

2291-2300 *Memoirs* of the Asiatic Society of Bengal. Vol. sup., Nos. 1 to 18.

2301-2307 *Journal and Proceedings*, Asiatic Society of Bengal. Vol. ii, Nos. 4 to 9.

2308-2314 *La Géographie*, Bulletin, Société de Géographie, Paris. Vol. xv., No. 5, Vol. xvi., Nos. 1 to 6.

2315 *Fauna Hawaïensis*. Vol. i., part v.—Microlepidoptera.

2316-17 *Annual Report*—Board of Regents, Smithsonian Institution, 1906-1907.

2318 *Twenty-fifth Annual Report*—Bureau of American Ethnology, 1903-4.

2319 *Science of Man*. Vol. x., No. 1.

2320 *Mitteilungen*—Anthropologischen Gesellschaft in Vienna. Band xxxviii., No. 6.

2331 *Über Sondersprachen und ihre Entstehung*. Dr. R. Lasch.

2332-3 *Records*—Australian Museum. Vol. vi., 6, Vol. vii., 1

2334 *Report*—Australian Museum, for 1907.

2334-5 *The American Antiquarian*. Vol. xxix., 6, Vol. xxx., 7.

2336-40 *Reports*—Hawaiian Historical Society, 1903 to 1907, 11th to 16th.

2341 *Annals*—Queensland Museum, No. 8.

2342-4 *Tijdschrift*. Bataviaasch Genootschap. Deel L., 2, 3, 4.

2345-6 *Notulen*. Bataviaasch Genootschap. Deel xlv., Nos. 2, 3, 4.

2347-52 *Journal*—Royal Colonial Institute. Vol. xxxix., Nos. 1 to 6.

2353-4 *Bijdragen*—Koninklijk Instituut, &c. Nederlandsch - Indie. Deel lx., lxi.

2355-6 *Archivio*—Società Italiana D'Anthropologia. Vol. xxxvii., 2, 3.

2357 *Journal*—Royal Anthropological Institute. Vol. xxxvii. July—December.

- 2358 *Ein Prodrömus*—Norderbuch der Malaio-Polynesischen Sprachen. From Prof. Dr. Renioard Brandstetter.
- 2359 *Popular Maori Songs*—By John McGregor. Supplement No. 4 (10 copies).
- 2360 *Transactions*—Wisconsin Academy, Sciences, Arts and Letters. Vol. xv., 1.
- 2361 *Journal*—American Oriental Society. Vol. xxviii, 2nd part.
- 2362-3 *Proceedings*—Royal Society, Edinburgh. Vol. xxvii., 5, vol. xxvii., 2.
- 2364 *Bulletin*—Société Neuchateloise de Géographie. Vol. xviii.
- 2365-8 *Bulletins*—Société D'Anthropologie de Paris. Vol. xviii., Nos. 1 to 6.
- 2369-75 *Revue*—L'Ecole D'Anthropologie de Paris. Vol. xvii., Nos. 11, 12, Vol. xviii, Nos. 1 to 4.
- 2376 *L'Ecole D'Anthropologie depuis sa fondation, 1876-1906.*
- 2377 Pacific Scientific Institution. *Charter*, Honolulu, 1907.
- 2378-85 *Na Mata*. December, 1907 to June, 1908.
- 2386 *Research and Review*—Journal, Indian Research Society, Vol. i., pt. 1.
- 2387-91 *The Geographical Journal*. Vol. xxx., 6, Vol. xxxi., 1 to 4.
- 2392 The Huntington California Expedition. *The Shasta*. American Museum of Natural History. Vol. xvii., 5.
- 2393 *Numerical System of the Languages of California*. Roland B. Dixon.
- 2394 *Linguistic Relationship*. *Shasta—Achomawi Stock*. Roland B. Dixon.
- 2395 } *American Archaeology and Ethnology*—University of California. Vol. ii., 5,
2401 } Vol. iv., 3, 4; Vol. v., 1, 2; Vol. vi., 1, 2, 3.

CIRCULAR.

POLYNESIAN SOCIETY.

NEW PLYMOUTH, N.Z.,

APRIL 2nd, 1908.

THE attention of members of the Society and others, who are interested in the records of the Polynesian Race, is drawn to the statement in the Annual Report of the Society for 1907, to the effect that one of the original members will give £100, if another £400 can be raised, to publish a number of original documents now with the Society, and which have great value as contributing to the History of the race. Amongst the most valuable, are the Rev. Dr. Wyatt Gill's Rarotongan Traditions, etc.; The Traditions of the Marquesan Islands; Mr. Elsdon Best's History of the Urewera country; besides others relating more particularly to the Maori branch of the Race, all of which it seems impossible to publish through the columns of the quarterly "Journal of the Polynesian Society," owing to the quantity of matter constantly coming forward.

The Society has spent over £2,500 in publishing original matter relating to the Race, contained in the 16 vols. of the JOURNAL already out, and feel they can with a good grace ask some of their fellow-Colonists and others to help in this, which is a national work.

Names of subscribers and the amount they are willing to subscribe will be thankfully received by the Secretaries, New Plymouth, New Zealand.

S. PERCY SMITH,

PRESIDENT.

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(Authors are alone responsible for their respective statements.)

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HISTORY AND TRADITIONS OF THE TARANAKI COAST.

CHAPTER IX.

IN the third generation after the arrival of the Taranaki tribe from Hawaiki, and during the residence of some of the descendants of the crew of "Kura-hau-po" at Oakura and that neighbourhood, the first trouble with the Ati-awa tribe occurred, but which did not finally end till the beginning of the nineteenth century. The tribes were not always at war, but nevertheless fighting was very frequent, and apparently up to a hundred and fifty years ago Taranaki seems to have generally got the best of it.

In the last chapter it was shown that Raumati's daughter married Ngarue, of Waitara. But he had another daughter named Kamate, who married Awhipapa, of Taranaki. In the times of this man the Taranaki people had spread out from Oakura; as indeed has already been seen in the story of Tama-atua, where it is shown that his sister and her people were living at Pirongia, between the Pouakai and Patuha ranges; and in Awhi-papa's lifetime the Taranaki tribe possessed an outlying *pa* called Karaka-tonga, which was situated on the banks of the Waiwhakaiho river a considerable distance up the slopes of Mount Egmont. I should judge from the description given by my informants that this *pa* could not have been very far from the site of the present mountain house. The object sought in placing a settlement so far inland was so as to be near the *pua-tahere*, or bird preserves, where *Kākās*, pigeons, *Wekas*, *Kiwis*, *Tuis*, and other birds were plentiful; and also in order to obtain the *kokowai* or oxide of iron, which the people used formerly for pigments in painting their canoes, houses, etc., etc., including their own bodies. It was in this neighbourhood, also, that fine, close-grained stone was found, suitable for making axes.*

Karaka-tonga, in its day, was evidently a place of some importance,

* Most of the places mentioned in this Chapter will be found on Map No. 2—others, as indicated, on Map No. 4.

for it had its *whare-kura*, or council house, named Kai-miru-miru, and a *marae*, or plaza, where meetings were held, which was named Ra-paki-marae, so called because the chiefs who lived there were sufficiently important to ensure peace there, i.e., when it suited them. The name means Fine day *marae*—fine day implying peace. Lists of peoples names are not of much interest to the general reader, but as I have those of many of the chief people who formerly occupied Karaka-tonga, and some of whom were engaged in the wars between Taranaki and Ati-Awa, I preserve them here, as they may be of interest hereafter :—

Ha-nui	Ka-ru-te-whenua	Tahu-rangi	Make-tuhi
Ha-roa	Kaū-nguha	Manawa-kā	Manawa-tare
Ha-ruku-pori	Kaū-papa	Awhi-papa	Make-hana
Tara-moana	Tira-haere	Rua-tara-rauihi	Make-taua

Awhi-papa, the only one of these people we have the descent from, would be born somewhere about the year 1380, or the end of the fourteenth century, and the fight I am about to refer to must have occurred when he was of some age—say between the years 1410 and 1420.

KURUKURU-MAHE FIGHT.

(Circa 1420.)

It would appear that the Ati-Awa people had objected to the Taranaki tribe occupying Karaka-tonga, as they claimed that country right up to the top of the mountain. How long this objection had existed I know not, but the time arrived when Ati-Awa deemed themselves strong enough to enforce their title by an appeal to arms, and therefore raised a war party—probably from the people of Waitara and the adjacent inhabitants—and proceeded to eject Taranaki from Karaka-tonga. This party was under the leadership of Tama-whero-kaka-ruku, Tama-whero-kaka-nui, and Tu-whaka-momo-rangi, and they made their way through the forests up the course of the Waiwhakaiho until they approached the *pa*. Karaka-tonga at that time was held by the Taranaki chiefs, Tara-paoa, Kahu-kura-nui, Kahu-kura-roa, Kahu-kura-pirau, Kahu-kura-porewarewa, Tama-heia, and Awhi-papa (mentioned above). These chiefs led their people out of the *pa* and fought the Ati-Awa on a flat of the river banks not far from the *pa*, and from the fact of Taranaki using *mahe* (or stone fishing-net sinkers) to throw at the enemy, the fight is known as Kurukuru-mahe (pounded with sinkers). Te Ati-Awa appear to have been beaten in this fight, though they managed to kill Tama-heia,*

* From the following words of a Taranaki song there appear to have been three of those mentioned on the page above also killed :—

... Ka ngaro ki kona, ko Make-tuhi ...	And died there also, Make-tuhi
Ko Make-hana, ko Make-taua,	Make-hana, and Make-taua,
Ko te Kahui po—o—i ...	With the company of the dark ages ...

one of the Taranaki chiefs, whose body they carried off with them, and at a place then called Marua, lying between Waiwhakaiho and Manganui rivers, they consumed him after baking him in the ovens, even eating the soles (*raparapa*) of his feet; hence the name of that place became known as Kai-raparapa ever afterwards. My informant also added that Tama-heia's heart was eaten at a place called Kai-auahi, said to be "near the ascent to Pouakai ranges," but probably on the river called Kaiauai on the maps, but how it was Ati-Awa went that way back I know not, for it was quite out of their road. At any rate, the attacking party did not take Karaka-tonga *pa*; and in after years, when the Bell Block was purchased by the Government, 29th November, 1848, the sellers of that land, the Puketapu *hapu* of Ati-Awa acknowledged the former right of the Taranaki tribe to that and the adjacent country right up to Karaka-tonga by presenting the latter tribe with part of the payment.

It was from Karaka-tonga *pa* that Tahu-rangi, mentioned in the preceding list, ascended Mount Egmont, he being the first man to do so, says my informant, and he lit a fire on top to let people see that he had accomplished the climb and had taken possession. In after days, whenever the thin wisps of cloud are seen encircling the summit of the mountain and blowing away to leeward like smoke, the Taranaki people say "Ah! there is Tahu-rangi's fire!" (*te ahi a Tahu-rangi*). The sacredness of Mount Egmont, which prevailed down to the middle of the nineteenth century, was probably due to the mountain being used as a place for the deposit of the bones of the dead. It has always been difficult to obtain the help of Maoris in ascending the mountain, for it was *tapu*.

ME TANGATA KOTAHI NO MOTAI.

(*Circa 1425*).

It has already been said that there have been constant conflicts between the tribes of Taranaki and those which I have described in Chapter VII. as the Tainui tribes, who lived north of Mokau. The

TABLE No. XLII.

- 22 Hoturoa
- Hotu-matapu
- 20 Motai
- Ue
- Raka
- Kakati
- Tawhao
- 15 Whiti-hua=Ruapu-tahanga

first instance of this we have any note of occurred in the third generation after the arrival of the fleet in 1350, in the times of Motai, who, as will be seen from Table No. 42, was a grandson of Hoturoa, captain of the "Tainui" canoe. Motai had taken up his residence at Maro-kopa, a river eight miles south of Kawhia

Heads, whilst some of the Ati-Awa people (so it is said, but probably one of the off-shoots of that tribe of *tangata-whenua* people) were living at Hakerekere, about half way between Tirua Point and Awakino. For some reason, now unknown, these two tribes fell out and a fight took place, in which a woman

belonging to Motai's people was taken prisoner and became the slave of some of the Ati-Awa chiefs. She was taunted by her master with being a slave, and her reply has passed into a proverb, which is quoted unto this day—" *He kotahi tangata no Motai, e haerea te one i Hakerekere.*" (One man of Motai's tribe will pass over the sands of Hakerekere beach); the meaning of which is that though the woman was a slave and thereby degraded, she had left one behind (her son) who would avenge her and overrun the sands (people) of Hakerekere.

The woman's son was Kapu-manawa-whiti, and he raised a war party, which he conducted to Hakerekere, where he vanquished the Ati-Awa people and rescued his mother. But he did more than that. Kapu was the younger son of his parents, Hae being the elder. As often happens, the younger son, by force of character, gradually took the leading part in the affairs of the tribe to the exclusion of his elder brother. Either on the occasion referred to above, or on a subsequent one, Kapu led a large war party down the coast from Kawhia, and made a fierce attack on Ngati-Tama, the tribe who owned the Poutama country; and such was his ability as a leader in war that he took Te Horo, Waikiekie, and seven other *pas* in that neighbourhood and as far as the Mimi river. This was the commencement of the series of conflicts in that neighbourhood which lasted, with few intermissions, down to 1828, when Ngati-Tama abandoned their country and removed to Kapiti, eventually settling in the Chatham Islands. But this little tribe, Ngati-Tama, made a most strenuous defence of their country, as we shall see later on. Kapua-manawa-whiti first distinguished himself in the expedition of Ngati-Raukawa to Te Aroha, on the Thames, about which there is an interesting story, but it has nothing to do with this history. This fact is alluded to in the *papeha*, or saying, below, which is an extension of that quoted above:—

He iti na Motai; tena kei te rawhiti e taka ana,

He iti na Motai; kei te one i Hakerekere e haere ana.*

RUAFU-TAHANGA'S JOURNEY.

(Circa 1560.)

Some of the preceding stories will have shown that the Maoris travelled to distant parts of the country, and often took wives from the tribes who lived at great distances from their homes. There are indications that in the early days, after the arrival of the fleets, there were times when peace prevailed sufficiently to allow of these long journeys, though at the same time wars were common, during which the original inhabitants were gradually absorbed by the more forceful

* Which may be translated:—

The few of Motai are distinguishing themselves in the East.

The few of Motai are overrunning the sands of Hakerekere.

tribes of the *heke* of 1350. The fame of some distant chief—either male or female—for profuse hospitality, for courage, ability as a cultivator, or other character prized by the Maori, often led to a desire to visit and see such a person.

There is a somewhat noticeable instance of this amongst these West Coast tribes, which is one of the stories they are very fond of, and of which there are several versions, the following being principally from my own notes, amplified here and there by one printed by Mr. John White in the "Ancient History of the Maori," and I give it in abbreviated form. It refers to the doings of Ruapu-tahanga, a woman of the Ngati-Rua-nui tribe of Patea.

There was, at this period, a chief of Kawhia named Whatihua (see Table No. 42) whose fame as a cultivator had reached far and wide, even unto Ruapu-tahanga, who dwelt with her tribe at Patea. From the accounts which were received, this lady came to the decision to journey to Kawhia with the intention of becoming Whatihua's wife. With a company suited to her rank, she started on her long journey, passing inland by way of Tangarakau and Ohura rivers—branches of the Whanganui—where there are places to this day named after her—one especially, Te Puna-a-Ruapu-tahanga, or the spring of Ruapu—where by her magic powers she caused a spring to issue from a rock, at a time when her followers were suffering from thirst. On reaching Kawhia she became the wife of Whatihua—the second wife, for he had one already, named Apa-kura, from whom are descended Ngati-Apakura of that place. Ruapu had a son by Whati-hua, who was named Uenuku-tu-hoka. After a time Whati-hua gave this lady cause for jealousy; so she determined to return to her own people. She started from their home at Kawhia, carrying her child, her dog following her. But for some reason, unexplained, she left the child on the way, and continued on with her dog. Whati-hua, as soon as he heard of the lady's flight, followed in haste to try and persuade her to return. The coast along that part consists of beaches, interrupted by high cliffs which can only be passed at low water. At one of these points the husband came in sight of the runaway, at a place about three miles north of Tirua Point, but could not come near her on account of the tide having risen since she passed. But he tried his best to induce her to return; it was of no avail however. She replied to him: "*Ka tu nga tai a Rakei, mata-taniucha rau.*" ("The seas of Rakei, with the hundred *taniwha* eyes have cut you off") which is still used as a proverb. So the husband returned, picking up the child as he went. The story says that Ruapu-tahanga was the first person ever to pass along the path by way of Tapiri-moko, and Moeatoa hills, places a few miles south of Maro-kopa river. She came on her way, and finally reached Mokau, where she was well received by the people there, and after a time married a man named Mokau of that place,

from whom (says my informant, an old man of Mokau) the river was named. She had a child by this man, and his descendants are living at Mokau at this day.

After a time Ruapu-tahanga tired of her second husband, and again started on her travels towards her old home. From Waitara river she passed along the old war-trail to the east of Mt. Egmont, and at a place near where the modern town of Stratford is built, she camped for the night. In going to sleep, she laid on her back with her face up to the clear sky, and hence the name of that place and the track itself, Whakaahu-rangi (*whakaahu*, to turn towards; *rangi*, the heavens).

Ruapu-tahanga now reached her old home, where, after a time she married a man of Ngati-Ruanui, named Porou, by whom she had two children, named Wheke and Ngu. As Ruapu-tahanga's end approached, she said to her sons, "Let my bones after the exhumation be placed in a *whata* or stage, and when your elder brother from Kawhia comes to visit you, as he will do, you will know him by the fall of my skull to the ground." Her wishes were faithfully carried out by her sons. Years passed, and the prediction of Ruapu-tahanga came true. Uenuku and Kaihamu, in their home at Kawhia had grown to man's estate, and then the desire to visit their mother, Ruapu-tahanga in her native home, arose. So they started with a considerable party, and finally reached the place where their mother and her husband Porou had lived, but to find them both dead, and their sons Ngu and Wheke the leading people of the village. There were few people in the village when the party arrived, and those did not give them a very warm welcome, but sent off messengers to the bulk of the people who were scattered in their cultivations some way off. In the meantime the party of strangers, tired of waiting, proceeded to amuse themselves with a game of *niti* (for which see *ante*), and during which, some of the darts flew on to the *whata* in which Ruapu-tahanga's bones were laid. The people of the *pa* were horrified at this, and sent off urgent messengers to Ngu and Wheke telling them of the desecration of their mother's bones. The people remonstrated with Uenuku and his brother, saying, that the bones of the mother of Ngu and Wheke were in the *whata*. One of them replied, "I always thought those were fishes' names, now I learn they are men"—thus adding fuel to the anger of the people of the place. When Ngu and Wheke and the people all arrived at their village, they found the strangers all gathered in a big house named Rama-nui, for the latter could see by the attitude of the villagers that they would be attacked. The head of Ruapu-tahanga had fallen to the ground; but quite forgetting the significance of this omen, Ngu and Wheke prepared to attack the strangers, and commenced trying to get at them with long spears. Now Kaihamu had been taught all the arts of the

•

sorcerer, and seeing the plight he, his brother, and their people were in, he sought for a means of preparing a *tuāhu* or altar, at which to say his incantations. Finding none suitable, he used his hollowed hand for the purpose, and then thrusting his arm through the window, such was his necromantic power that his *waha-tapu* (sacred or powerful mouth) blasted all the surrounding people, and killed them! Thus Kaihamu and his party escaped the fate intended for them. Tradition does not say whether these Kawhia sons of Ruapu-tahanga discovered or not, that Ngu and Wheke were their half-brothers.* After Kaihamu had thus confounded his enemies, he cut out the heart of his dog and sent it to Kawhia, where, at their ancient *tuāhu* called Ahurei (so called after a place of the same name in Tahiti Island), it was offered up to the gods as a *whangai-hau*, or sacrifice, to remove the *tapu* from the party after shedding blood.

Hence is the reference in Te Mamanga's lament:—

Ko te mokopuna a Hau-taepo—	For he is a descendant of Hau-taepo,
A Ruapu-tahanga—e-i.	And of Ruapu-tahanga—
Ka maea ki roto te Rama-nui	Not like those gathered into Rama-nui,
Whare hanga a Porou, i takina mai ai,	The house of Porou's deep laid scheme,
Nona te waha-tapu, no Kai-hamu,	Defeated by Kai-hamu's powerful spell,
E Tama! e-i.	O Son!

NGATI-MUTUNGA GO TO KAWHIA.

(Circa 1675.)

TABLE No. XLIII.

14 Uru-tira	The first occasion on which we hear of
Pahau	a Taranaki tribe making a war-like expedition to Kawhia, was in the days of Toa-
Korokino	rangatira of Maro-kopa, who was the
Toa-rangatira	eponymous ancestor of the celebrated Ngati-
10 Marangai	Toa tribe, that in the 19th century was led
Maunu	by Te Rau-paraha to victory, and under
Mahuta	whom also the tribe abandoned their old
Taka-mai-te-rangi	homes at Kawhia, and removed to Cook's
Matao	Straits.
5 Hohepa-Tama-i-hengia	Owing to troubles in the days of Pahau
.....	(see Table 43) with the other Waikato
.....	tribes, he and his people left the north side
.....	of Kawhia, and migrated to Maro-kopa river, still retaining, however,
.....	many of their <i>pas</i> on the south side of the harbour. Korokino,
.....	Pahau's son, married Tu-whare-iti of Te Ati-Awa, and hence were

* Another version of this story says that Hia-poto, a woman of Nga-Rauru, married a chief named Mango, of Kawhia, and that she fled back to her home and uttered the prophecy accredited to Ruapu-tahanga above. Mango was a contemporary of Whati-hua.

Ngati-Mutunga of the Urenui river drawn into the expedition to be related. Toa-rangatira married Pare-hou-nuku, and their son was Marangai, but it is said he had twenty wives in all. It will thus be understood that Toa-rangatira was half Ati-Awa, a fact that helps to explain the alliance of the latter tribe and Ngati-Mutunga with Ngati-Toa in the nineteenth century.

For the following story I am indebted to Mr. E. Best, who collected it from old Kari-hana Whakataki, of Takapu-a-hia, Porirua, in 1894. Although only slightly relevant to this History, it shows why Ngati-Mutunga went to Kawhia in arms.

The period of this story is about 1670 to 1675. "Pua-roto lived at his *pa*, Te Totara (a prominent point a mile and a-half south of Kawhia Heads and within the harbour—(see map No. 4 for the localities of this and other places at Kawhia). The news came to Kawhia that Te Rau, who lived over the ranges in the Waipa Valley, had completed a very handsome *huru*, or *kahu-topuni* (dogs' skin cloak) which Tuahu-mahina (who lived at Heahea, the present town of Kawhia), son of Tuiri-rangi (hence Ngati-Tuiri-rangi) was desirous of possessing. He sent a messenger over to Te Rau asking for this cloak as a gift. (Of course in such a case a handsome present would have to be made in return some time or other.) But Te Rau replied, "I will not give it!" So the messenger returned to Tuahu-mahina and reported the refusal, at which the latter was very angry.

Now Pakaue (of the Ngati-Koata tribe, a branch of Ngati-Toa), the father of Kawharu, heard of this refusal, and thought he would also try and obtain this valuable cloak. For this purpose he journeyed over and saw Te Rau, who, on his solicitation, gave him the cloak. On the return over the ranges, at a place named Te Whatu, under Mount Pirongia, he blew a blast on his *putara* or trumpet from the summit of the hill. Tuahu-mahina heard this blast, and, knowing of Pakaue's errand, was certain he had been successful. (From the top of the range to the *pa* is rather a long way to have heard a trumpet, as it was apparently on the harbour itself.) He at once made up his mind what to do; he went out with a party of his men and laid an ambush on the road that Pakaue must return by, and there caught and killed him, thus securing the coveted cloak for himself.

The news of the death of Pakaue soon reached his son Kawharu, who determined on revenge. He went with a few men and hid himself near the *pa* of Ngati-Tuiri-rangi, and, as the people came down to the spring from which they obtained their water, he cut them off in detail, carrying the bodies to a cave, where he left them. This went on for some time, until a party of Ngati-Tuiri-rangi, out searching for their missing clansmen, came to the cave where they saw blood dripping from the rocks. Kawharu was on the watch near by, and, as soon as he found his victims were discovered, he rushed off, followed by the

other party. He crossed the Wai-harakeke river and reached his own *pa*, situated on the shores of Kawhia. Evidently thinking he would get the worst of the siege, which was inevitably bound to follow, he concluded it would be better for him to leave the district and go to his father's tribe, the Koro-Ati-Awa (Ngati-Awa), of Whakatane. But first he decided to visit Pua-ro-ro, passing by Te Poporo on his way to Te Totara, Pua-ro-ro's *pa*. On arrival he said to the latter, "Shall I remain here or go to Tauranga" (to Whakatane, probably); to which Pua-ro-ro replied, "Yes, remain here!"—and then Pua-ro-ro uttered his "saying"—"*Titiro ki taku pa ngaio ki runga o Moe-atoa.*" (Behold my grove of *ngaio* trees above at Moe-atoa) in which he referred to the tribe since known as Ngati-Toa, and their allies of the Ati-Awa as able to defend him.

Messengers were now sent off to Koro-kino and his son Toa-rangatira (who were living at Maro-kopa) to ask their aid, and they sent away at once to the Taranaki district to the Ngati-Mutunga tribe of Urenui to come and help. Two hundred warriors of Ngati-Mutunga responded to the call, under the leadership of two brother chiefs, named Rehe-taia (see Table No. 33A) and Tukutahi, of Whakarewa *pa*, near Waiiti, Mimi district, and marched to Maro-kopa, where they were joined by the Ngati-Toa, and then all proceeded to Kawhia. When Ngati-Tuiri-rangi beheld the war party advancing they determined to fight Ngati-Mutunga and Kawharu's party. The order of battle was now arranged; one company under Toa-rangatira, one under Kawharu, and another under Rehe-taia. As they advanced, three younger brothers of Toa-rangatira advanced in front of Kawharu's company and occupied the post of honour. This annoyed Kawharu very much, who shouted out, "Who said the advance should be led by the *umu-karaka* (*karaka* berry oven) and take the lead of my company?" When Toa-rangatira heard this he ordered his brothers to the rear; so Tete-whare, Tara-mangu, and Taumata-rau retired—they were braves of Toa-rangatira. Ngati-Tuiri-rangi now attacked Kawharu's column, and his brother was the *mata-ngohi*, or first slain, but Ngati-Tuiri-rangi were defeated in the battle that ensued, which was called "Te Moana-waipu," and soon after their *pa* of Pohue-tangehe was also taken. This battle was fought on the beach of Kawhia harbour, and the name is probably derived from a similar battle fought in Hawaiki, of the same name, as described in Chapter V.

Pua-ro-ro's part in this fight is not mentioned. When he lived at another of his *pas*, Tiritiri-matangi (the peninsular exactly opposite Kawhia township), he composed a *whakaara*, or sentinel's song, which Mr. Best has preserved:—

Te tai ra, te tai whakarongo ki,
Whakarongo korero i pu ai te riri,

The sea there, that hears the speech,
That listens to anger inciting words,

I mau ai te pakanga.
 Nau mai, nau ake,
 Kei te tihi, kei te tihi,
 Kei te pari, kei te pari,
 Kei mata-nuku, kei mata-rangi,
 Nohoanga atu o tua-tane,
 Tenei nei te para-tahae
 Whakamataku ana te taringa
 Ko nga tarutaru e maha,
 O te pukohu o te ngahere,
 O te Wao-nui-o-Tane,
 He kiwi, he weka, he toko kokako,
 Kia hara mai hei toko
 Mo to taokete, mo Tara-pu-umeume
 He waewae huruhuru,
 Mōe! āū!

That enduring make the quarrels,
 Welcome! welcome!
 To the summit, to the summit,
 To the cliff, to the cliff,
 To the face of the earth, of heaven,
 Place where dwell young fellows.
 Now there is the stealthy advance,
 That fills the ear with dread.
 There are very many productions
 Of the mossy floor of the forest—
 Of the Great-Wood-of-Tane,
 The *kiwi*, the *weka*, the sad *kokako*,
 May they come and give support
 To thy brother, to Tara-pu-umeume
 With the hairy legs.
 Sleep! o me!

It may be mentioned, though it has little to do with this story, that directly after the above fight Toa-rangatira fought several other battles, capturing and killing Tuahu-mahina, who had obtained the valued cloak by killing Pakaue, and thus acquiring the Kawhia district again for his tribe.

PAHAU IS KILLED BY ATI-AWA.

(Circa 1680.)

Toa-rangatira's brother was Hamu-paku, who had a son named Pahau, who married a sister of Tai-tuha, of the Ngati-Tawhiri-kura hapu of Ati-Awa, who lived at Pekerau. Te Whetu says he thinks this is south of Moeatoa. Pai-hau made a journey to Wai-tara with his eighty followers, and on his return Tai-tua decided to kill him; why, I do not know. Whilst the visitors were eating, Tai-tuha and his people suddenly attacked them and killed Paihau and many others, some escaping to tell the news to their relatives.

On receipt of the news, Toa-rangatira and Hamu-paku raised a war party and at once proceeded down the coast to avenge the deaths. Meeting a party of Ati-Awa women on the beach gathering shell-fish, they were all killed by the *taua*, which then advanced on Tai-tuha's *pa*. The advance guard was driven back, but Toa-rangatira, who was in the rear, came forward, and then the whole force became engaged. Kawharu (who avenged his father Pakaue's death by killing the people at the spring) was with Toa-rangatira's party, and as he stood on a stump he was seen by Tai-tuha, who advanced, intending to kill him. But the former sprang on to Tai-tuha's back and killed him instead. This caused a rout in Tai-tuha's people, who fled back to their *pa*, which Toa-rangatira's party entered at the same time and so took it, killing all the people.

We thus see an illustration of Maori life in the old days. Ngati-Mutunga (which tribe is really a branch of Ati-Awa) are found

helping Toa-rangatira, and in the next generation one of Ati-Awa murders a relative of Toa-rangatira, who then makes war on Ati-Awa.

Kawharu, mentioned above, is said by my Ati-Awa informants to have been a great "General." On another occasion, with the assistance of Ngati-Mutunga, of Ure-nui, he defeated Waikato in a battle named Toto-rewa, somewhere in the Waikato territories, when a large number of slaves were brought back to Ure-nui by Ngati-Mutunga.

THE MIGRATION OF TURANGA-PUREHUA TO WHAKATANE.

1625-50.

Turanga-purehua and his brother Te Aponga were two chiefs of Te Ati-Awa tribe, who dwelt at Puketapu (on the coast six miles north of New Plymouth—now a bare sand hill, but formerly a large *pa*), and sometimes at other *kaingas*, such as Matakītaki, which was another *pa* (? between Wai-o-ngana and Waitara) in the neighbourhood of Puketapu, now said to have been blown away, for all that part of the coast is loose sand, though formerly good land. Turanga-purehua had three sisters named Hine-paihangā, Paenui, and Rongorea, who all dwelt in those parts, and who married leaving descendants who still live at Wai-o-ngana and that neighbourhood.

On one occasion Turanga-purehua and the men of the tribe (or *hapu*, which was named Puke-tapu) went out to sea in their canoes to catch fish. Whilst the party were away, a quarrel between some of the children of the village took place, in which some of the women, mothers of the children took part. After the return of the fishermen, and whilst the women were cleaning the fish, one of the women said to Turanga-purehua, "Your child has been struck." This was a somewhat serious matter, for in old days the children were rarely if ever struck, or even corrected for their faults. When, therefore, this same child helped himself to some of the entrails of the fish to cook for himself, the woman engaged in the work reproved him severely. This led to Turanga-purehua taking the matter up, and to a wordy war between him and his elder brother, ending in blows, during which Turanga was wounded. Another account says that Turanga actually killed one of the children because his own child had been maltreated and reported to him as dead. When he found out the truth, this so prayed on his mind that he decided to migrate, and endeavoured to persuade others to accompany him—"Tohe tonu ki te whakakoro"—(Strove to induce a desire to migrate), and hence the name these people give to the Whakatane Ngati-Awa, Koro-Ngati-Awa.

At any rate a serious quarrel took place amongst the people, which some accounts say ended in fighting, and this engendered such a strong feeling of hate that Turanga-purehua and Te Aponga decided to migrate to Whakatane, in the Bay of Plenty, of which they knew by tradition and from visitors who brought accounts of the fine *kumara*.

grown there. So a canoe was prepared for this lengthy voyage and properly provisioned, and then Turanga-purehua and his relatives and friends started away from Rarotonga, a point on the coast close to the mouth of the Wai-o-ngana, on the south side. From here they coasted down through Cook's Straits, then up the east coast to Whakatane, in the Bay of Plenty, a distance of some 600 miles. No doubt, these people called in every night at places where they could land, but it must have taken them a considerable time to accomplish their voyage.

Turanga-purehua and his people first settled down at Te Awa-o-te-atua, near Whakatane, but eventually removed inland to

<p>TABLE No. XLIV.</p> <p>10 Puani = Turanga Te Rangi-moe-tu Te Ika-koara Te Keteora</p> <p>5 Te Tai Te Hura Te Aka-o-tau </p>	<p>Pu-tauaki or Mt. Edgecombe, where they made their permanent home. They are known at this day as Ngati-Hika-kino. The marginal table shows the descent from the leader of this expedition to the present day, so far as the latter tribe are concerned, which line agrees with another from Te Rangi-moe-tu to Tarakawa, but strange to say the Ati-Awa people decline to give the descent from Turanga's sisters to themselves. So we have no check on the date of the migration, which, however, from the above table, would be about 1625 to 1650. Puani, shown in table 44 above, was a woman of Matata, Bay of Plenty.</p>
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When Turanga-purehua went south by sea, his brother Te Amonga, who was mixed up in the family quarrel, departed with his people for the north, by way of Mokau, and, as my informant says, he travelled as far as the Nga-Puhi country, going overland all the way, and from there came down the east coast to Whakatane, where he is believed to have settled.

When Te Amonga left Wai-o-ngana, he is said to have carried off with him the *mauri* of the fish *kahawai* in order to provide himself with food in whatever place he settled. Some of the *mauri* was left at Maro-kopa river, a few miles south of Kawhia. My informant thus describes the *mauri*, which in ordinary cases may be considered as a sort of talisman connected with birds, fish, etc., and the presence of which is supposed to retain in the locality where it is deposited the fish, birds, etc., to which it pertains: "The *mauri* of the *kahawai* fish is just ordinary sea-sand, which, however, has been subjected by the priest to the most rigorous forms of *karakia* or incantations to endow it with *tapu*. When required for use in fishing the *punga-tai*, in which it is kept, is taken out to sea in the canoe, and there the sand is scattered broadcast on the surface of the water. This immediately attracts large shoals of *kahawai*, which are thus caught in abundance. When Ati-Awa in later years migrated to Port Nicholson, they found the waters of that harbour completely barren of *kahawai*. They

consequently sent back to Wai-o-ngana for some of this sand. Ever afterwards we had abundance of *kahawai*," says my informant. The *punga-tai* is a receptacle in which this sacred sand is kept. It is about three inches in diameter and in the form of a solid cup made of stone or pumice. One informant says that such receptacles were originally brought from Hawaiki filled with sand from there to be used in catching fish, and whenever required the *tohunga* would say his *karakias* over it, to *taki* or lead the fish from Hawaiki here—for fish are supposed to come from the spring at Rangi-riri in Hawaiki. The *punga-tai* was also used in the cultivation of the *kumara*, but in such a case earth from Hawaiki, instead of sand, was used over which to repeat the invocations. The *pihapiharau* or lamprey had also its own particular *punga-tai*, used to draw them to the rivers. In fishing, these Ati-Awa people had another custom connected with their belief in the source of fish being in Hawaiki: the first fish caught, which was called *ika-whakataki*, had a piece of green flax threaded through its nose, and then it was returned to the water; its function was to draw the other fish from Hawaiki.

The descendants of Turanga-purehua have often visited these parts in modern times; but they are very careful when passing the old *pa* of Puketapu to avoid its neighbourhood and go by some track further inland, for fear of desecrating the *tapu* of their ancestors in the elder line, who formerly lived there. Moreover the *māna* of the elder branch still living there would enable them to take from the visitors any article of theirs the former might fancy. Several of these strangers, says my informant, have died through transgressions of the *tapued* houses of their ancestors, the elder brothers of Turanga-purehua. The Puketapu *pa* has always been excessively *tapu*, much more so than ordinary, and so have the people who take their *hapu* cognomen from that particular place.

Mr. W. H. Skinner says that the foundations of the houses of these migrants are still to be seen at Mangati, a branch of the Wai-o-ngana, and a native informant says the same thing of Rewa-tapu, a place about half a mile south of the river's mouth along the coast, another of their villages.

Takoha was the name of another of the chiefs who migrated from Mangati to Whakatane with the others.

THE MIGRATION OF TI-TAHI.

(Circa 1640-50.)

About this name, Ti-tahi, there is considerable difference of opinion amongst the many old Maoris who have supplied me with information for this narrative.

Most of them, and those who are probably best informed, hold that there was a tribe of that name living at Tamaki, Auckland peninsula,

at the time the fleet arrived there in 1350, and it was against this people that Turangi-i-mua fought when he won the battle of Te One-potakataka, as related in Chapter VIII. The probability seems to be that Ti-tahi was a division of the great Ngati-Awa tribe of the north, some of whom occupied the Tamaki district at the time of the *heke*, and also all lower Kaipara (see "Peopling of the North," p. 42.)

The Rev. T. G. Hammond informed me that he obtained the following from the best authority of the Ngati-Rua-nui tribe: "Turi (of the "Aotea" canoe) had a wife previously to Rongorongo, named Whare-nui, who bore him a son, named Ti-tahi, who also came in the "Aotea" canoe, but for some reason remained at Tamaki, while the main migration crossed the isthmus" (at Otahuhu—I do not think this is correct. "Aotea" came down the west coast, calling in at Hokianga and Kaipara) "and came down to Patea. As time went on, the descendants of Ti-tahi came south to join their relatives."

It is possible that this story may be right in a measure—it is at least possible. A son of Turi's, named Ti-tahi, may have settled amongst the ancient Ngati-Awa of Tamaki, and, as has occurred in many such cases, his more forceful character as a Hawaiki Maori may have placed him in the position of forcing his name on the aboriginal tribe as a tribal cognomen. But if so, it is difficult to account for Turanga-i-mua fighting against his own brother (Ti-tahi).

In the "Peopling of the North," p. 47, an origin for Ti-tahi is there given on the authority of H. M. Tawhai—certainly an authority for Nga-Puhi history—which make him out to be a son of Rahiri, of Nga-Puhi, who flourished thirteen generations back from 1900. Rahiri was by descent partly a Ngati-Awa of the north; but the discrepancy as to the age Ti-tahi flourished in as between the Nga-Puhi and these Taranaki accounts is too great to be reconciled. But, at the same time, the Nga-Puhi story of the migration from their country at thirteen generations ago of the Ti-tahi people from the north agrees fairly well with the Taranaki accounts of the date the migration reached these southern districts, as we shall see.

Colonel Gudgeon told me the following in 1896: "I believe I have found out who the Ti-tahi people of Oeo were; I give the genealogy.

TABLE XLV.		They were driven from the upper Mokau and went to
22	Hotu-roa	Awakino, whence they were driven to Taranaki."
	Motai	Hotu-roa (in table 45) was captain of the "Tai-nui"
20	Ue	canoe. This is the only occasion I ever heard it even
	Raka	hinted that Ti-tahi belonged to the Waikato tribes, and
	Kakati	I cannot help thinking that Colonel Gudgeon's informant
	Tai-hanga	must have been mistaken.
	Pou-tama	

- 15 Haumia Possibly, this question may never be settled. But
 Whata-kai what interests us in this connection is that a people who
 { 1 Ti-tahi are still called Ti-tahi did come from the north, and
 { 2 Wharewhare after a series of disastrous adventures finally settled
 { 3 Whaita down near Oeo, on the Taranaki coast.

What their adventures were, or how this wandering people passed through the whole series of Waikato tribes without being exterminated, we do not know. A large body of men hampered with women and children would find such an undertaking one of great difficulty if the tribes, through whose territories they had to pass, were hostile, and it was only Maori nature to be so.

Taking the mean of several accounts, the Ti-tahi migration appeared in the Ngati-Maru country first, at twelve generations back from 1900, or about the year 1600. The tribe was then under the leadership of Takirau-o-whiti. The first probable notice of the migration we have is when a series of fights took place on the upper Whanganui and Ongarue rivers, which ended in the migration having to leave the district, and from there the course seems to have been followed down the Mokau valley to the mouth, where they built a *pa* named Kumu-nui, after which they moved on south along the coast to Mimi, where they built another *pa*; thence through the great forests at the head of the Waitara river and into the Ngati-Maru country. Naturally, Ngati-Maru resented this intrusion of a strange tribe into their midst, and fighting commenced. In the narrative I am now following the Ti-tahi people are called Nga-Puhi, which is perhaps natural, for the migration started from the Nga-Puhi country as has been shown in the "Peopling of the North." The Ti-tahi people appeared to have suffered a defeat at the hands of Ngati-Maru in the first fight that occurred, and probably in other fights also, for it is evident that there were several and that the wanderers were a long time in the Ngati-Maru country—so long that, according to one account, they had time to gain a certain ascendancy over many of the people of that tribe and Te Ati-Awa. One of these fights—says Mr. W. H. Skinner—occurred at Pa-kai-tangata, in the Manga-moehau valley, a few miles eastwards of the modern village of Tarata, which *pa* was defended by Rere-kopua, of Ngati-Maru. After being driven out of this place the harassed tribe passed to the west and settled for a time at Waihi, in the Ngati-Rahiri territories, a few miles north of Waitara, where they built a *pa* named Motu-whare, situated on the sea cliffs near the mouth of the Wai-au stream.

But the people found no rest at Motu-whare. They were driven from there and obliged to proceed further south. This time they occupied and fortified the hill known as Papa-whereo, situated just inland of the present Great South road, half a mile south of the freezing works, in the lands of the Nga-Potiki-taua people. Whilst

living here in apparently friendly intercourse with the local people, an invitation was sent to Takirau-o-whiti, their leader, to remove with all his people to Otu-matua, a place on the coast a little seaward of the modern Pihama village, in the Taranaki country. This place and *pa* was a thickly populated district at the time of the European occupation of the country, but the *pa* has long since been deserted. The reason of the invitation was this: Ruaroa, who was a leading chief of Otu-matua had a young wife. The fame of Takirau-o-whiti as a warrior and a handsome man had spread far and wide, and naturally reached the ears of this lady, who became possessed with the desire to see him. She accordingly made a journey to Nga-Motu, and visited Papa-whero, the Ti-tahi *pa*, and on seeing Takirau-o-whiti became so enamoured of him that he, in response to her overtures, made her his wife. What Ruaroa's feelings were at the loss of his wife we are not told; but wives were plentiful in those days, and he could easily console himself with another, or more than one if so minded. It was this lady's relatives that invited the Ti-tahi people to remove to Otu-matua and make a home for themselves there.

The above is mostly from Mr. Skinner's account; my notes are a little different and are to the effect that Ruaroa's wife being angry because her husband took one of his other wives away with him on an expedition, leaving her at home, she took the opportunity of his absence to obtain another husband in Takirau-o-whiti.

It was apparently not long after the removal of the Ti-tahi people to Otu-matua that quarrels occurred with their new friends, and after a fight at Matiti-kura with Taranaki and others with Ngati-Rua-nui, the wandering tribe were again obliged to take the road to the south. This time they moved on to the Patea district and built and occupied a *pa* on the south side of that river near Hukatere, which is about four miles from the mouth of the river at the point where the old native road from the south crossed the river, and where, in 1857, was a large fortified *pa* with numerous inhabitants. Whakameremere was the name of the *pa* built by Ti-tahi at this place.

Whilst here, the Ti-tahi people split up, and under the chiefs Tu-nui-amo and Kauika, a party of them proceeded south to obtain more country for themselves. At this period there was a large settlement at a place called Te Waha-o-Wairua, on the site of the Waverly racecourse, where lived Rae-kuia, who was a descendant of Tonga-potiki, Turi's younger son. Rae-kuia and his ten children (named Timo-a-nga-atua, Tonga-te-ka, Tonga-hake, Tonga-manoko, Tonga-mihi, Tonga-inu, Kake, More, Kura-mahanga (*f*), and Tane-paro (*f*)), who were the chiefs and leaders of this branch of the Nga-Rauru tribe, were much alarmed at the incursion of this strange people, who were numerous and had a reputation as warriors. It was feared they would attack the settlement, kill all the people, and take

the country for themselves. On the arrival of the Ti-tahi tribe in the neighbourhood, a fight took place with that division under the leadership of Kauika, at a place named Manga-mate, near the present town of Waverley, in which the Nga-Rauru were so successful that they exterminated the whole of Kauika's band, including himself.

Tu-nui-amō and his party were, says my informant, persuaded to move on towards the south and finally disappeared, so far as the Nga-Rauru tribe was concerned.

To return to the rest of the Ti-tahi people left at Whakameremere. It appears that on their way thither from Otu-matua they had come into collision with Ngati-Rua-nui, and had been generally successful in the encounters that took place. But in this they had engendered in Ngati-Rua-nui a strong desire for revenge. Mr. Hammond says: "Had they (Ti-tahi) remained peaceably in occupation of their *pa* all would have been well, for they were related" (? through Takirau-o-whiti's wife and probably other intermarriages whilst at Otu-matua), "but they were an *iwi kai kino* (a gluttonous, greedy people), so the Ngati-Hine and Paka-kohi *hapus* of Ngati-Rua-nui decided to attack and destroy them." Mr. Shand says: "Ti-tahi were too strong to be attacked in the open daylight by Ngati-Rua-nui, but the latter observed that in times of flood in the river the Ti-tahi people kept no guard in their *pa* at Whakameremere, but slept, thinking themselves secure. When this fact came to the knowledge of Ngati-Rua-nui, they held a consultation and decided to build a large canoe, sufficient to hold a large party, and then take advantage of a flood to make the attack. When all was ready, they came down the river one dark night when the waters were out, and, landing silently, crept into the *pa* and awaited the first streak of dawn. When the time came they arose and massacred nearly the whole of the Ti-tahi people; only Tohu-roa, Takirau-o-whiti's son escaping." A native informant says Takirau-o-whiti was taken prisoner here, but his life was spared.

Presumably, Tohu-roa was a son of the Taranaki woman who fled from her first husband, Rua-roa, and married Takirau-o-whiti, the Ti-tahi leader, for he, together with the few survivors who escaped the massacre, fled back to Taranaki, and were there allowed to settle down at a place called Papaka, situated on the coast two miles west of the present Pihama village and close to Otu-matua. From these people descend the present Ti-tahi *hapu* of Taranaki, and, says Mr. Hammond, "it is remarkable how many leading men of both Taranaki and Ngati-Rua-nui have Ti-tahi blood in them. Te Whiti (the prophet), Tohu (a prophet), Motu, Tautahi, of Taranaki; Titokowaru, Hone Pihama, Nga-hina, of Ngati-Rua-nui; Kauika and Kahu-kaka, of Nga-Rauru, are all descendants of the Ti-tahi people, and all are characterised by some undesirable qualities, such as selfishness, love of position, and other evil propensities."

Mr. Hammond omits from the above list the chief Tai-komako, of Oeo, who is the direct descendant of Takirau-o-whiti, and Mr Skinner adds these: "The late Porikapa and Minarapa, of Taranaki." Tau-tahi, mentioned above, was the Taranaki leader in the war against the white people in the sixties of last century; and it was Titoko-warū who drove the Europeans out of the Patea district in 1869. Hone Pihama (whose Maori name was Te Ngohi) was a great warrior, who fought against us in the early sixties, but eventually came over to our side, and proved by his ability and courage a most able ally of the Government. He was a very kindly, hospitable man, and the firm friend of all Europeans in the trying times of 1868-70.

It is obvious that all these events in the history of the wanderings of the Ti-tahi tribe must have occupied many years, probably not less than forty or fifty from the time of the first appearance of the people in the Ngati-Maru country; so we may fix an approximate date for their final settlement at Papaka as about 1640-50.

In the above account of Ti-tahi Mr. Skinner's notes have been largely used, supplemented by my own and those of the gentlemen named.

NGATI-RUA-NUI AND NGA-RAURU WARS.

(Circa 1650.)

It has already been stated that the curse uttered by Tane-ro-roa against her brothers and their children, who occupied the south side of the Patea river, remained as an enduring cause of strife between the two divisions of the people down to the introduction of Christianity—or a period of some 500 years (see J.P.S., Vol. XVII., p. 26).

At the time of Tu-nui-amo's attempt to occupy the Nga-Rauru country, as related a few pages back, one of these occasional periods of wars set in, which the Ti-tahi people were in some manner not clear to me, mixed up with. The name of Rae-kuia, has been mentioned as living at Te Waha-o-wairua (Waverley racecourse), and it was with his people this war commenced. More, one of Rae-kuia's sons, was killed in an early engagement. When the news of this event reached Uru-te-angina, a chief of Ngati-Rua-nui, but equally related to Nga-Rauru then living at Tangahoe, ten miles north of Patea. He went over to Rae-kuia's home to enquire into the circumstances and to *tangi* over the dead. He found the body laid out at One-titahi, and thus addressed the corpse: "*Aha! taku tamaiti, i ki atu ra ahau, kotahi mea i whakatiketike, kotahi mea i whakahakahaka; me pupuhi rawa i to kumu e rongu ai koe.*" (Aha, my child! I told you there was one thing elevated, one thing debased; it must be blown into your vitals to have your attention"), which has become a "saying," but I confess I do not see the application.

Uru-te-angina now, by force of persuasion, roused Nga-Rauru to

avenge this death, and they went forth against Ngati-Rua-nui, who were then on the war-path. Two parties started from Te Waha-o-wairua, one going by an inland track up the Whenua-kura river, the other by the coast. The first met Ngati-Rua-nui in the forest and succeeded in killing most of them. The two parties now combined and raided into the Ngati-Rua-nui country, defeating that tribe in three battles, the last of which was named Te Rahi, near Waitangi. The losses of Ngati-Rua-nui were serious, and amongst them a high chief named Tonga-whiti-waru.

After this Ngati-Rua-nui took the Nga-Rauru *pa*, named Maunga-nui, which was followed up by much fighting, ending in the former tribe suffering great loss at another *pa* they attempted to take. "Thus," says my informant, "was the curse of Taneroroa avenged; but this was not the last fight between the tribes, for we have constantly been fighting, down even to the time of the introduction of Christianity, and all through the curse."

It is this people, Nga-Rauru, that have in charge the celebrated axe, named "Awhio-rangi," which was brought from Hawaiki by Turi. But it is too sacred for any European to be allowed to see it.

THE FALL OF KOHANGA-MOUKU.

Rehe-taia, mentioned a few pages back, as the leader of the Ngati-Mutungua contingent that went to Kawhia to assist the Ngati-Toa, was a warrior of some fame. His position in the tribal pedigree will be seen by a reference to Table 33A, Chapter VII. For the following incidents I am indebted to Te Rangi-hi-roa :—

About this period there lived at Wai-iti, some four miles north of the Mimi river, and which was the ancient home of Ngai-Tara-pounamu as described in Chapter VII., seven brothers of the Ngati-Mutungua tribe, of whom Rangi-nui-te-ao was the eldest. On one occasion he and his brothers, with forty of their men, attended a feast given by Ngati-Rahiri (of Te Ati-Awa), by their special invitation. For some reason not now known, the whole of this party were massacred, including all the brothers but the youngest who had remained at home. Now Tuku-tahi, the elder brother of Rehe-taia, had married Heke-nga-tini, a woman of Ngati-Rahiri; and in order to secure some *utu* for the massacre, Rehe-taia wished to kill the woman and her children, who of course were his nephews and nieces. But Tuku-tahi, their father, held the children up before Rehe-taia's face, saying, "*Me patu ko a taua keakea!*" ("Shall we kill our own offspring!") This action stayed Rehe-taia's hand; but, determined to have revenge, he sent off a special messenger to Wahie-roa, of Kawhia, to come to his assistance on a certain night of the moon, to help him on a meditated

attack on Kohanga-mouku *pa*, near Turangi, five miles north of of Waitara, belonging to Ngati-Rahiri.

When the time came, Rehe-taia went down to the beach and there waited on the sands the arrival of the expected reinforcements. Ere long he heard the crunching of the sands as Wahie-roa and his one hundred and forty men tramped along the beach, in each others foot-steps, so that it might appear as if only one or two men had passed along. Sending the *taua* forward, Rehe-taia went on to Aro-pawa *pa* (an isolated hill situated just south of the mouth of the Mimi river; it is defended on the south and east by swamp, with the river on the north; the *pa* is still in good preservation, see Plate No. 9), where he entered the house occupied by his brother, who was asleep, and carefully abstracted his *patu*, or weapon, from beneath his head without waking him. He then charged his wife, Nga-Rongo-ki-tua, to look to the south in the early dawn, and told her if she saw a red blaze against the sky, it would be a sign to her that Kohanga-mouku had fallen.

Overtaking Wahie-roa and the rest of the party, they all marched forward through the night for the doomed *pa*; and on reaching there, heard the sentinels calling the *mata-ara*, or watch song. Waiting until the sentinels had retired, Rehe-taia now persuaded Wahie-roa, who was a very tall man, to place his arms against the defences of the *pa*, in order to form a living ladder. Up this human ladder Rehe-taia quickly mounted, followed by the whole party, and they soon made themselves masters of the *pa*. Rehe-taia slew one of the head-chiefs named Kuri, but his brother managed to make his escape, and at a place a little distant from the *pa* uttered his *poroporoaki*, or farewell to his brother, saying, "*Hei kona ra E Kuri! Mou te po, moku te ao!*" ("Farewell, O Kuri! Thine is the night, mine the day!") Meaning, his brother was killed in the night, he would soon fall in daylight.) Rehe-taia heard this, and sprang forward in pursuit. The chase was a long one, but Rehe-taia gradually overhauled his man, and springing upon him, slew him.

The *pa*, Kohanga-mouku, was set fire to, and as the flames ascended upwards, Rehe-taia's wife, Nga-Rongo-ki-tua, acting on her husband's directions, gazed to the south, and saw the blaze. She then went to her brother-in-law, Tuku-tahi, and said, "Kohanga-mouku has fallen before your brother's strength." Tuku-tahi shook his head, but said nothing. On the return of Rehe-taia, his brother reproached him, "*E Rehe! tangata kino!*" ("O Rehe! thou art a bad man!")

The youngest of the seven brothers, the sole survivor of the family after the massacre of the others by Ngati-Rahiri, already referred to, lived on at Wai-iti. But the Ngati-Tama tribe which at that time occupied part of the country south of the White Cliffs, cast longing

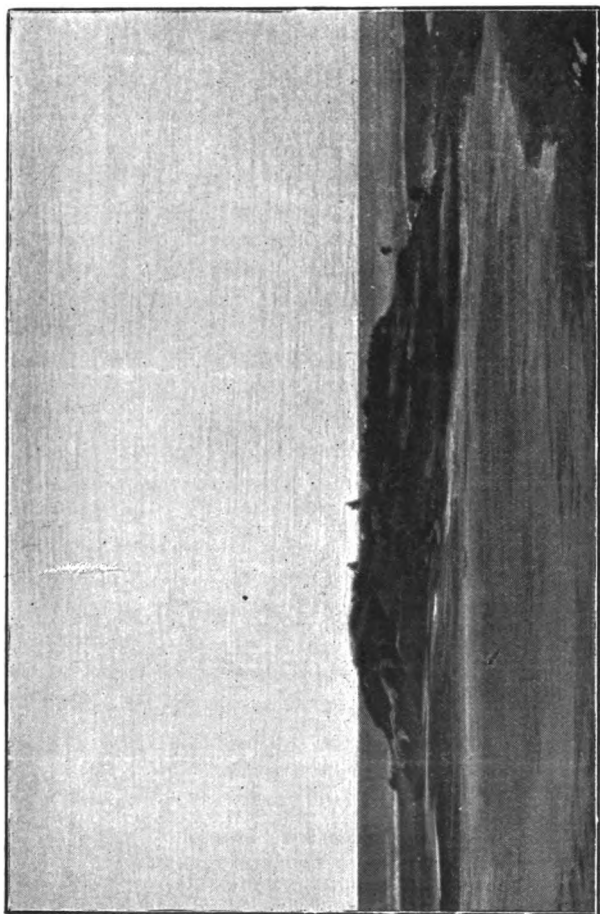


PLATE No. 9.
Arapawa-nui Pa, at mouth of Mimi River.

eyes on the lands occupied by the few remaining people of Ngati-Mutunga in that neighbourhood, and especially did those who dwelt at Waitangi. When the Ngati-Mutunga went out fishing, and returned home, they found their fish stolen. Fern-root neatly laid out to dry was also taken—even the live embers of the fire, covered over with ashes to keep it alight, had disappeared. All this was done to make the young man uncomfortable and to induce him to leave the place. Then the young man, who was fully tattooed, thought of the days when his brothers and their *hapu*, were alive, and such outrages would have been impossible, as they had been strong enough to resist aggression. His sense of helplessness found vent in the following words, “*Ko te moko, tae kau ki ahau. Mehemea ko te moko i a Rangi-nui-te-ao, e mana ana te kowhatu, e mana ana te tukituki*,” which may be paraphrased, Although I am tattooed as a warrior should be, it is useless. Had my elder brother Rangi-nui-te-ao been alive, it would have been otherwise; stones were stones, and killing was killing. This saying travelled far and wide as it was meant to do, and reached the ears of Tuku-tahi and Rehe-taia at their *pa* of Aropawa. These two brothers roused their people, and immediately attacked Waitangi, in order to avenge the insults to their kinsman. One division of the *pa* fell without great loss, and Tuku-tahi, who was a humane man, seeing that abundant *utu* (or payment) had been obtained, sprang before the fence of the remaining division, crying out to his brother, “*E Rehe! patupatu a waka!*” (“O Rehe! do not slay all!”) But Rehe-taia, eager to make a complete victory, replied, “*Whanō! kia motu te kaka o te roi!*” (“Forward! sever the stringy fibres of the fern root!” or in other words, give no quarter).

However, the more gentle counsel of Tuku-tahi prevailed, and the remnant were spared. According to the old men, Rehe-taia was one of the best fighters Ngati-Mutunga ever had. When he died of his wounds received in battle against the Taranaki tribes, the following *tangi*, or lament, was composed for him :—

Tenei Pounamu moehau te tangi nei na ;
Kihei to matua i tangihia i a Rongo ;
Tangihia to matua, te peka o Houmia.

Taku mahuri totara ka hinga i a Rehua—
Taku piki-kotuku ka mawhe i a Matiti.
E tama na Pare! tena taku manu,
Naku i tuku atu ki roto o Maru-wehi,
Te ika o te akau e whanatu na ē,
Wai here taniwha i roto o Ure-nui.
E tama na Rua! kia whitikia koe
Ki mua ki te upoko, i te ika whakarewa
Ki runga o Turangi.
Hoaia to maro, te maro o Houmia, o Hauennuku ē
A koaina koe e te puni wahine,

Hei whakantū-rua mo o matua ē
 Ka tika i te ara i runga o Nga-Motu,
 Ka whakaraupatitia koutou ki roto o Timaru.
 Ngongoro tangi mai i te iwi toi-ora ē
 Whakahokia mai ki te hau kainga.

Rehua ai koe ki te kupu a Hoi,
 Te mangai o Uenuku e
 Hekenga ihu waka ki roto o Piwara
 Ka tu mai tama i te ihu o te waka,
 To uru mahora ka māngi i te hau ē
 Tama taringa turi ki te turanga korero,
 Tama taringa turi ki te tira haerenga,
 To mata i tuhia ki te renga wai-tio
 E kore e ngaro te ika o Wahie-roa
 Kirikiri ka taka i runga o Moe-here
 Ki tua o Manuka ē

Wawara ana te tai ki tua Te Rangiora
 Ka he nga tohu i haere ai koe,
 Kia ruku atu ana, kia ea ake ana,
 He taniwha kai tangata ē.

TRANSLATION.

Here is Pounamu-moehau, bitterly weeping;
 Thy parent is not bewailed through ways of peace,
 But rather through the effects of war.

My young *totara*-sapling has fallen
 During Rehua, the months of war,
 My gallant heron-plume has faded
 In the months of Summer
 O son of Pare! there is my bird.
 'Twas I that let him go forth from Maru-wehi
 Like the fish on the coast, forth he went,
 In Ure-nui's waters where *taniwhas* are found.
 O son of Rua, thou crossed to the front,
 At the head of the advancing war-party.
 In front of Turangi, the *pa*.
 Thy war belt with spells was empowered,
 Spells of Houmea, spells of Hau-enuku,
 Thy heart was gladdened by woman's applause,
 Double satisfaction for the elders to obtain.
 Thou went by the route, south by Nga-Motu,
 And there in heaps lay the dead at Timaru,
 Loud was the lament of those who escaped
 And brought thee back to thine own home.
 Thou wert wounded by the words of Hoi
 The mouth-piece of Uenuku the god.
 Like the canoe's bow, descending at Piwara,
 And thou O son! stood forth in the bow,
 Thy waving locks, flying forth to the wind,

A deaf ear thou turned to the council of chiefs,
 Nor listened to the departing company,
 Thy face that was adorned with fine tattoo,
 Never shall be lost the victim of Wahie-roa
 Beyond there, the other side of Manuka.

The seas are moaning beyond at Rangiora
 The omens were false when thou departed,
 Then dive thee down, and arise again
 Like a man-eating *taniwha*, alas !

TU-WHAKAIRI-KAWA'S CONQUEST OF ATI-AWA.

About 1730-40.

In the beginning of this chapter the first recorded trouble between the Ati-Awa and Taranaki tribes is described. This took place at the Kurukuru-mahe fight, about the year 1420. It seems to have been the commencement of a struggle between these two tribes, which did not end until about 1830. During this long period of 400 years there were frequent quarrels and frequent interludes of peace, during which inter-marriages took place, bringing for a time periods of tranquility, in which each tribe increased numerically. But it took but little to embroil the people anew; the memory of some unavenged death, some supposed act of *makutu* or witchcraft, some disparaging remark made by one side or the other, was sufficient to start the war-trumpets a-sounding, calling the tribesmen to arms against their foes.

What may have been the details of the many conflicts that took place we know not; we must be content with the general statement that troubles were constantly occurring; and as the later migration from Hawaiki infused into the old *tangata-whenua* stock more of their warlike spirit and capable leadership, these quarrels became more frequent and were carried out on a larger scale. In fact, they became inter-tribal rather than inter-*hapu*.

The Taranaki tribe say that they were like a wedge inserted between other tribes which were always at war with them—Ati-Awa on the north, Ngati-Rua-nui on the south—and that their only and occasional allies were the Ngati-Apa tribe of Rangitikei. This alliance is due to the fact that their ancestors crossed over from Hawaiki in the same canoe—the “Kura-haupo.” It has already been pointed out that the “Kura-haupo” immigrants settled down in the Oakura district, which is on the north part of the Taranaki tribal territories, and from there they would naturally spread both ways, incorporating the original element of the Kahui-maunga people, and coming into contact with the Ati-Awa on the north, about the Sugar-loaf islands, which appear from the names to have always been the boundary common to the two tribes—Te Motu-o-Tamatea, one of the

Sugar-loaf islands, for instance, is said to have been named after Tamatea, an Ati-Awa ancestor.

Between ten and eleven generations ago there flourished two chiefs of Southern Taranaki—Tu-whakariri-kawa and Kahu-kura-makuru—both of whom were great warriors and who took the most important part in the conquest of Ati-Awa we are about to relate. In order to preserve their descent to the present day the following tables are given :—

TABLE No. XLVI.

Tu-whakairi-kawa = Hine-tui-noa	Kahu-kura-makuru = Rakei-a-moa
Rangi-whai-hoa = Awenga	Rongo-tu-kapua = Ikaroa
Rau-tahi = Te Tane-tapu	Rangi-te-whaiiao = Hine-te-wai
Raro-whenua = Pu-hina	Rangi-te-whaiiao = Puaki-hau
Ani-Patene-te-Tabua = Whatawhata	Te Poniwha = Moenga-reka
Minarapa Te Rangi-atua-ke = Ripeka Marere	Whare-koreho = Hine-tari
Te Kahui-Kararehe = Riria Tini-rongoa	Mouri-o-rangi = Te Kaea
F. Te Kahui and others	Ripeka Marere = Minarapa
	Te Kahui
	F. Te Kahui

Somewhere about the year 1730 to 1740 this constant state of intertribal trouble was brought to a head by the following incident :

Tamakā, of the Taranaki tribe Nga-Mahanga, was on a visit to the Ati-Awa people of Pekerau, and for some reason not now known was killed by them at that place. Tamakā was the husband of Ueroa, also of Taranaki. As soon as the news of this murder reached the home of Ueroa, she urged her tribe to take measures to avenge his death. Nga-Mahanga arose at once and started for the Ati-Awa country, but at the first onslaught they suffered a defeat, and retired to their own homes to raise more forces, for this party was few in number and hence their defeat. After this reverse the rest of Nga-Mahanga and the Patu-pai (or Ngati-Moeahu) and Upoko-mutu *hapus* at once determined on returning to avenge the people who had been killed. The *tau*a came on eager for the fight until they reached the Timaru river, near where one of the old chiefs of Taranaki lived, named

Rangi-pakira, an experienced warrior and man of influence. Knowing that the *taua* was coming he went out to the cliff on the sea-shore to watch for them, and as they came along in the early morning just before dawn, he listened as the party passed over the shingle beach, called Whenua-riki. Hearing but little noise (*ngaehe*) as the naked feet trod on the gravel, he knew it was but a comparatively small party and not sufficient for the purpose they had in view. Kahu-kura-makuru was the chief of the party; so Rangi-pakira called out to him, "*E Kahu E!*"—"O!" "*Ko pekapeka i nuku, ko pekapeka i rangi. Toia a Taranaki ki te wharau!*" ("O Kahu!") "Yes," replied Kahu. "A bat on the earth, a bat in the heavens. Drag back the Taranaki canoe to its shed!") By this he intended to imply that the party was too small to effect any useful purpose. Consequently, the old man's advice was taken, and the party returned; they were already fatigued from the previous expedition, and were altogether too few in numbers.

After the return of the party to their homes about Okato, they decided that vengeance must be obtained and the number of the war-party increased; but they were in this difficulty, that they had quarrelled with the southern *hapus* of Taranaki and were doubtful if they would assist them. Whilst in this doubtful frame of mind, some old women (probably Ueroa, widow of the murdered man) composed and sung a pathetic lament for Hawea-nui and Rakai-wero, who had been killed in the last fight, and in which she called on Ngati-Atua and other *hapus* to come to their assistance. This so excited the people that it was decided to send Kahu-kura-makuru to the southern *hapus* to sing this song to them, and try and prevail on them to take up the quarrel. Ngati-Atua were then at inland Wai-wiri. So Kahu' started to arouse southern Taranaki, the principal chief of whom was Tu-whakairi-kawa. When he reached Punga-ereere, he asked the people where Tu-whakairi-kawa was to be found. A woman replied: "*Kei roto pea o Punga-ereere, tē rangona te pato.*" ("Perhaps he is away at inland Punga-ereere, who knows where his strength will take him?") Kahu' then said: "When your old man returns tell him I have come to rouse all the *hapus* to go against Ati-Awa," and then he went on to the other *hapus*. He was successful in his mission, and all the fighting men of Ngati-Atua, Ngati-Haumia, and Ngati-Tama-ahuroa (of Oeo), under Rakai-takiha and others arose. These were the most numerous *hapus* of Taranaki in those days, and they all came in response to the request, under the chiefs Tapapa-ngarara, Tu-waipā, Taurua, Kawa, Rongo-karangaranga, Whangai-ariki, Tu-kapua, Kopu-tangi, Tau-tahi-ariki, Haere-karawa, Pu-kauae, whilst Tu-whakairi-kawa and Kahu-kura-makuru were the leading chiefs, who directed all the movements of the *taua*. It was agreed that this expedition should inflict on Ati-Awa a serious blow, if possible.

As the party came along they were joined by contingents from every *pa* they passed, from Whatino, Matai-kawa, Taunga-tara. . . . *

For the reason stated in the foot note, I continue the narrative by quoting from Colonel Gudgeon's account of some of the doings of this *taua* :—

“As an instance of the importance of a really good and efficient *tohunga* to a Maori tribe, I may quote the following tradition:—During one of the numerous battles between the Taranaki tribe, and the Ati-Awa of Waitara, the principal chief of the former people, one Tamakā, and most of his companions were slain. The dead chief had, however, two sons, Kahukura-makuru and Tu-whakairi-kawa,† both of whom were already famous warriors whose duty it was to avenge their father. . . .

“As a rule the Maoris have no great respect for a large and unwieldy war-party, and have a proverb to the effect that a ‘rau-hokowhitu’ (340 men) will win the day. This proverb they explain by saying that the above mentioned number would represent the immediate followers and relatives of a chief, all of whom would naturally be actuated by the one impulse, and be ready to die in defence of their leader. The chances of victory would therefore be greatly in favour of a war-party so composed. On the other hand, a large army must of necessity be of many *hapus* (families), or, worse still, many tribes, who might not be equally interested in the result, and who, experience has shown, could not always be depended upon. For did not the 300 of Ngati-Hau defeat the united strength of Ngati-Rua-nui at Te Puia, on the Patea river, simply because each *hapu* of the last-named tribe had decided to fight a little apart from the others, with the result that they were beaten in detail, the rout of one *hapu* involving another. Another fertile source of weakness in a large war-party, was the proneness of one chief to take umbrage at something said or done by another. I need only quote the case of the famous Paeko, who on the morn of the fight sat, with his men hungry, watching the other sections of the war-party eating their scanty meal, and who, when the common foe were rushing upon them, remembered the fact that he had not been invited to share that meal, and therefore lifting his spear high above his head, he called to his people—“My sons the sign of blood,” and so stepped on one side, leaving those who had feasted to do the fighting. Is it not also related that his friends, being sorely pressed, called on Paeko to aid them, and received this reply : “*Karanga riri, karanga Paeko ; Karanga kai tē*

* At this point my informant, Tu-tahau, was unable to proceed further with his narrative, through illness. He was in a consumption at the time, and died a fortnight afterwards, on the 7th April, 1907 ; after having given me a brief summary of the subsequent operations of the *taua*.

† Whilst it is true that the two chiefs named did avenge the death of Tamakā, they were not the latter's sons, but distant relations.

karangatia a Paeko." "When there is fighting to be done you call Paeko, but when there is food to be eaten you neglect to call him." And so saying stood by, and allowed his friends to be utterly routed before he joined in and destroyed the common enemy.

"The decision of a *tohunga* may not be gainsaid by any prudent leader, so Tu-whakairi-kawa returned home to collect more men, and when he had done this he marched northwards, halting for the night at Punga-ereere where Ueroa, the widow of Tamakā resided. Here they met with a very cold reception, for the widow, acting strictly in accordance with Maori custom, refused to supply the war-party with food from her late husband's stores, until his death had been avenged.

"When the second war-party had reached Timaru, Te Rangipakira again refused to approve their further advance, saying, "I have not heard the footsteps of Tama-ahuroa," thereby alluding to a kindred tribe of noted warriors. This reply was accepted as an omen of disaster in the event of their making any further advance; the chief accepted the position, and returning once more succeeded in inducing the Ngati-Tama-ahuroa to join in the raid. On this occasion the *tohunga*, or rather his gods, approved the composition of the war-party, and assured them of success through the medium of an inspired song chanted by a young man, who for this occasion had been chosen by the gods as their mouthpiece. Very joyfully did the warriors move on to the northern bank of the Waitara river, where they camped in five divisions under as many leaders. That same night Tu-whakairi-kawa, who had been chosen as war-chief of the assembled tribe, dreamed a very strange dream. It seemed to him that he alone kept watch over the assembled tribes, and while looking in the direction of the forest, he saw a flock of Kakariki (Paroquets) flying towards him as if in menace, and while preparing to defend himself from the enemies he suddenly became aware that he was threatened from the rear, and turning towards the sea saw an immense shoal of Kahawai (a fish) swimming towards the shore. So vivid was the impression left by this dream that the chief awoke, and knowing that he had received a warning from his ancestral gods, he roused up his brother, who was a *tohunga*, and demanded an immediate interpretation of the dream. I may here explain that the dream of a war-chief or priest on the eve of battle is of the utmost importance, and must never be neglected. When Kahukura had heard all the incidents of the dream related, he called the leaders of the army together, and explained that the dream was clearly a message from the spirit world, and he warned them that shortly before dawn they would be attacked from the direction of the forest, and while so engaged would be assailed in the rear by the main body of Ati-Awa, who by this disposition of their forces hoped to gain an easy victory. He further warned all of his men that the enemy were in great numbers and evidently prepared for them, hence it was necessary that they

should use great caution. Above all he warned them that they should not scatter in pursuit of the first party when they had defeated them, but should wait for the second and more serious attack.

"Shortly before dawn a furious onslaught was made on the Taranaki warriors, from the direction indicated by the dream ; but the numbers and the prowess of the Taranaki men were too much for the Ati-Awa, who after a gallant stand were driven back and fled southwards, pursued by a small body of men who had been previously selected for the purpose, and who slew many of their foes in the Waitara river. The main body ever mindful of their chief's warning stood fast, and awaited the real event of the day. Not for long were they left in doubt, for the main force of the Ati-Awa, feeling certain of victory and anticipating only a feeble resistance from a disorganised and scattered force, precipitated themselves on their foes. Of the truly Homeric combat that ensued, I can only say that it ended in the defeat of the Ati-Awa, who were driven northwards in headlong confusion and pursued for many hours, the last man being slain at Pukearuhe, twenty miles from the field of battle. Here Tu-whakairi-kawa thrust his spear into the earth as a sign that he would go no further, and calling his men together, said, "We have accomplished the work of vengeance that brought us here, let there be no further bloodshed."

"These two battles, fought on one and the same day, are the pride and boast of Taranaki, and are known to tradition by the following names: Kakariki-horo-noa and Te Upoko-tutuki-pari,* and there are many men of the tribes, who took part in these fights, who believe to this day that the *mana* thereof caused Mount Egmont to swell with pride, and grow quite visably in height. There is at all times a well understood, but I think undefined, connection in the Maori mind between the *mana* of a mountain and that of the tribe that owns it. For instance, there are mountains that are regarded as so sacred, that the tribe would loose *mana* by permitting a party of strangers to tread its slopes. We find, also, the same feeling cropping up in the tribal *pepeha* (boast) ; it is a saying of the Taupo people that "Tongariro is the mountain, Taupo the lake, and Te Heuheu the man" (the chief), and my readers may now understand how it came to pass that the Taranaki mountain took an interest in the success of its tribe."†

This expedition was a very large one and included all the *hapus* from Pūnehu (four miles south of Opunake) to Omata. They carried every *pa* they came to and were victorious in every battle, though

* My information is to the effect that these two battles were fought on another occasion, and against Ngāti-Rua-nui, but I may be mistaken.—S.P.S.

† This connection between a mountain and a chief is common to the Polynesian race. Compare the Tahitian traditions, and others.—S.P.S.

having a very tough fight with the Waitara people at Te Rohutu (as described by Colonel Gudgeon), on the north bank of the river. They carried their victorious arms as far as Puke-aruhe, near the White Cliffs, which place they took—it was a *pa* of Ngati-Tama. From here the *taua* returned home, after having desolated the whole of the territories of the Ati-Awa lying along the coast, and having either killed or driven the inhabitants into exile in the forests.

Tu-whakairi-kawa, the leader of this successful expedition, is noted in his tribe for his exploits. There is a peculiar saying about him that I have never seen applied to anyone else—“*Nana i karihi te niho o Taranaki.*” (“’Twas he that pricked the teeth of Taranaki.”) Which is explained to mean that Tu-whakairi-kawa had conquered his enemies and covered himself with glory. On such occasions there was a very curious ceremony performed: one of those left behind at the home would advance to the returning *taua* with a *wi* or rush in his hand, which he inserted in the leader’s teeth, reciting at the same time the following *kiri-ora*, or charm:—

Homai to niho kia karihitia	Give us thy teeth to be pricked,
E tipu akuanei, e tipu apopo,	They will grow to-day or to-morrow
Taetae mai to kiri, to toki	
To mata-niho; māhu! māhu!	Thy teeth edge, be cured! be cured:
Māhu rawa!	Be effectually cured!

It seems to have been a cleansing from *tapu*, after having eaten human flesh.

The conquest of the Ati-Awa country from the Sugar-loaf islands to the White Cliffs seems to have been more thorough in the southern parts than in the northern, for it is acknowledged that the conquerors only occupied up to the Wai-o-ngana river. Northward of that the Ati-Awa people appear to have returned and occupied their country within a short time—perhaps a year or so—after the conquest. But Taranaki—or as this particular part of the tribe is generally called Nga-Potiki-taua—entered into possession of the southern part and proceeded to build fortified *pas*, amongst which may be named Whakawhitiwhiti and Okoare (two miles south and south-west of New Plymouth), Pukaka (Marsland Hill), and Puke-ariki, (Mount Eliot the present New Plymouth Railway Station).

In these *pas* the people were living when—as we shall see—Ati-Awa again acquired the ascendancy and drove them out or killed them. But it was not for many years yet that the latter people felt themselves strong enough to attempt the undertaking.

THE ATI-AWA IN EXILE, AND RE-CONQUEST OF WAI-O-NGANA.

About 1760.

After the most disastrous defeat inflicted on the Ati-Awa *hapus* that lived between Nga-Motu (Sugar-loaves) and the Wai-o-ngana river,

at the hands of Nga-Potiki-taua, the people were in a deplorable state. They had lost their *pas*, their villages, their cultivations, their fishing places, their sacred burial grounds—which latter were now open to be desecrated by the conquerors, a dreadful thing to the Maori people—in fact, everything but their arms and clothing. Their bravest warriors had fallen; many of the women had been killed or taken prisoners. Some families had disappeared altogether; in others none but one or two members remained. There were children without parents, husbands without wives, wives without husbands; in fact, the particular *hapus* that suffered so terribly by Tu-whakairi-kawa's conquest were next door to extinguished. But the people did not lose heart. Those that escaped massacre fled to the forests and secret hiding places known only to themselves, and where, as at all times in anticipation of defeat, there were small cultivations and rough *wharau* or sheds, in which they found shelter and food. In the first stages of their discomfiture, the birds of the forests and eels of the streams furnished them with the means of keeping body and soul together.

Mr. Skinner says: . . . "They were driven to the great forests around and along the banks of the Manga-mawhiti, Wai-puku, Make-tawa, and Manga-nui rivers, in the districts now known as the Moa,* Tariki, and Manga-nui. Another body of these fugitives lived at the head waters of the Manga-o-raka and Wai-o-ngana rivers. . . . Rakei-tiutiu, chief of Nga-Puke-turua (near Sentry Hill), with his wife and family, fled seaward and sought safety in hiding in the swampy seaward bush, then of large extent, on the sea-coast between the Wai-o-ngana and Waitara rivers. Their cooking was all done at night for fear that the smoke by day should disclose their place of concealment. This family appears to have lived in hiding for a very long time†—how long I cannot say—but they werethere when Koro-tiwha and Whanui recovered the country for Ati-Awa. . . . The Puke-tapu *hapu*—whose home was at the *pa* of that name situated on the sea-coast, just to the north of the Bell Block—secured shelter in an old *pa* of refuge, called Weraroa, built on a ridge between Awai and Kai-kokopu streams (on section 44 and 45, lower Taruru-tangi district). Here, under their chiefs Amaru, Tu-huia, Amaru-rore, and Amaru-ariki, they appear to have remained undisturbed until summoned from their hiding place by the messengers sent by Koro-tiwha after the victory at Omaru. It was probably at this time that the clearings along the King and Hursthouse roads were made for the cultivation of *kumara*, *taro*, and other food."

*Te Moa, from which the district takes its modern name, was an old Maori clearing on the south side of the Norfolk Road School-house, known in early days as Tamati's clearing.—W.H.S.

† See *infra*, probably not less than fifteen to twenty years.

Heta Te Kauri and his wife Mere Taura, of Wai-o-ngana, to whom as well as Mr. Skinner, I am indebted for what follows, say that the principal homes of the Ngati-Tawake *hapu* of Ati-Awa, at this time, were at Te Moa-nui and Te Moa-iti, two *pas* on the Make-tawa stream, and here was the head quarters of the chief men when they assembled to discuss matters for the benefit of the tribe. But most of the people were scattered in small groups, seeking a precarious existence on the products of the forest. It was decided by the chiefs, of whom the principal was Koro-tiwha, of the Kairoa *pa*—a very strong position situated just south of Matai-tawa, and two miles inland of Lepperton, and which is happily preserved from destruction by careful fencing under the auspices of the Taranaki Scenery Preservation Society; it is an excellent specimen of the old Maori *pa*; it was not occupied, however, at the time we write of; it was too near the enemy's position, and liable to marauding parties—and Whanui, that the tribe should adopt an old Maori custom, which, indeed, was not at all uncommon in similar cases of a defeat which approached annihilation, as in this instance. This was called *whakatupu tangata*, or "to grow men." That is, the tribe decided to postpone any idea of recovering their former homes, or of seeking revenge, until the people had again become sufficiently numerous to ensure success. Knowing as we do the extreme power exercised over the mind of the Maori by the desire for revenge—a feeling that was never allowed to die, even if it remained in abeyance for several generations—we must allow that the subordination of every consideration to the attainment of this end, the patient waiting during long years until the children had grown to manhood; the suppression of the one ruling desire, and the strenuous exertion of every faculty in the one direction, is a trait in Maori character, which, if directed into a proper channel should lead to great results. But with the passing of the *māna-Maori*, the object of such a subordination to one idea has disappeared, and his European teachers have failed to supply an adequate substitute. Under the Pax Britannica this ruling passion has now passed away, and the exercise of the tribal or private vendetta has become a function of the law.

In regard to the case in point, my informants say that for many years the energies of the people were entirely directed to the one object of the growth and training of warriors, with the idea of eventually returning from their exile and driving their enemies from the lands which had been theirs and their ancestors for not far short of a thousand years. To this end the old warriors still left to the tribe were unceasing in their admonitions to the young girls to marry early, and bring forth children to be trained as *toas* or warriors. The boys as they grew up were incited by tales of war-like deeds; the wrongs the tribe had suffered were incessantly kept before them, and the duty of redressing them constantly dilated on. The military education included in the

term "*nga mahi a Tu*"—the works of the war-god, Tu—were especially attended to by the old warriors, and consisted in the ocular demonstration of the use of weapons—of the *taiaha*, or wooden sword, which was a science in itself, consisting of blow and guard; of the *tao* or spear with the proper thrust and *karo*, or guard, in which latter the Maori was very clever; in the use of the shorter weapons, such as the *mere*, the *onewa*, the *koti-ate*, made of jade, stone or heavy wood; of the *kotaha* or sling-spear—indeed of all classes of Maori weapons, not omitting the *ki-tao* or *reo-tao*, charms repeated over weapons to give them *māna*, power or prestige.

Mr. John White, the author of the "Ancient History of the Maori," was at Waitara in 1860 as interpreter to H.M. forces, and whilst there gathered many notes on the history, etc., of the Ati-Awa people. In a long letter of his (known to be his but not under his name) published in the "Taranaki Herald," 9th and 16th June, 1860, in which he writes of the causes of the war of the "sixties" from the Maori point of view, and wherein he touches on the matters we are now dealing with, he says, "only one hundred of Ati-Awa escaped (at the conquest by Nga-Potiki-taua), and these men had eluded their enemies by being at the back of Mimi, in the forest. . . ." Our Maori historians say nothing of this, but Mr. White had excellent opportunities of getting good information at that time, and it is not at all improbable that a party of Ati-Awa might have been away at the time of the conquest. If so, they would form a useful contingent to their fellow tribesmen when the time came for the reconquest.

How long it was that these branches of Ati-Awa remained in their forest homes after their escape from the destructive effects of the Nga-Potiki-taua conquest, cannot be fixed definitely. But as they had "to grow men" it would probably be not less than fifteen to twenty years. As soon, however, as the tribe felt strong enough, the old chiefs felt that the time had come to strike a blow for the recovery of their lost homes. Matters were brought to a head in the following manner: A woman who was a sister or cousin of Whanui's, dreamed that she was back on the coast, fishing at their old fishing place at Whatiwhati, on the beach near Rewa-tapu (just south of Wai-o-ngana mouth). In the morning she told her dream to Koro-tiwha, Whanui and Ranga-tapu, saying that she had heard the rollers breaking on the shore, etc. She was crying and lamenting the loss of her old home, the beaches on which she had played as a child, her companions killed by the enemy; and wound up by asking: "*Ma wai au e kawea ki nga tai e whati mai ra, ki taku hau-kainga?*" "Who will take me back to the breaking seas, to my home?" Koro-tiwha replied, "*Maku koe e kawea ki to kai-nga. Taihoa ka kawea koe e au?*" "I will take you to your home, yet a little while and I will do so."

Old Rangipito, another learned man of Ati-Awa says: At this

period a council was held by the people to discuss the possibility of reconquering their old homes. It was decided to make the attempt, but before doing so, the priest was to secure the approval and aid of the war-god Maru (who, I may say, was the god of Taranaki, Whanganui, etc., whilst Ue-nuku was the war-god of Ati-Awa.*) Probably the people felt that Ue-nuku had deserted them in their need, and they hoped by propitiating the enemy's god, to secure his aid. "Maru," says Rangipito, "was a very powerful god, indeed he was like Jehovah. Offerings (*whakahere*) were made to him of *kumara*, *taro*, *aruhe*, birds and fish; and after the offerings the god would communicate with his priest, through the medium if the proper *karakia* had been recited." The medium in such cases was a small figure of a man, about two feet high, made of wood, with carved head and shoulders, fully tattooed, and with a rod projecting from the lower extremity by which the figure could be stuck into the ground at the *tuāhu*, or sacred place. The body of the image was lashed round with braided cord in a peculiar manner. It was the Maori belief that the recitation of the appropriate *karakia*, and the offerings, would induce the spiritual god to take up his abode in the image for a time, and from there communicate his answers to the priest, who alone could interpret them. It must be clearly understood, the offerings were not to the image, as such, but to the god he represented. The Maoris were in no sense idolaters. The questions asked on such occasions would generally be, as to whether a certain course of action would meet with the desired success. It is clear in this case the answers were favourable. At a certain place between Waitara and Wai-o-ngana, the priest directed, at the will of the god, that a fishing-net was to be made from the flax growing there, and then the net was to be used on the beach at

* Rangipito adds, in reference to the god Maru, "That he was the principal god of Taranaki, indeed of all descendants of those who came in the 'Aotea' canoe, as also of Ati-Awa. This god was brought over by Turi in the 'Aotea,' as a spirit, not an image, and the priests on board were those of Maru. He was an evil god, who was very particular as to the behaviour of his worshippers, who were never to quarrel amongst themselves, and always to be on their good behaviour. He was their god of war, to whom *karakias* were addressed and offerings made. When Titoko-warū abandoned Christianity (about 1868) he called up Maru to be his god, and hence his success in the war against the Europeans—1868-1870. The old *karakias* that were still remembered were made use of again."

Rev. Mr. Hammond has a note, "The stone image of the god Maru, which the Patea people formerly possessed, was burnt by Tamati Te Ito, and his *ope whakanoa* (or party who took the old *tapu* of the *pas*, etc., in about 1855. Te Ito is still alive, a very old man, at this date, 1906). The stone broke in pieces when burnt. The distinguishing name of the people who had it in charge was Wai-o-ture. Tapo, of the 'Aotea' canoes was Maru's particular priest, and it remained in charge of his descendants from that time (1350) till burnt."

Wai-o-ngana. If the catch was successful, then the Ati-Awa would conquer their enemies. Such was the oracle of the god Maru.

OMARU.

The time had arrived when the tribes could muster a *rau-ma-whitu*, or 340 warriors, so preparations were made for the attempted reconquest of their ancestral homes. They started off seaward, men, women, and children, under the escort of the warriors, travelling by such ways as would render their course invisible to any of the enemy lurking about, until they arrived at the place where fishing-nets were formerly made, as referred to in the oracle. Here the whole party camped, and set to work on making the necessary net. They were very circumspect in all their actions. No fires were lighted until after dark, and then only in hollows where the light would not be seen far off; no one was allowed to wander about, especially on hill tops; no noises were made, for fear that some of the enemy might be in the vicinity. Whilst the majority of the people were engaged in constructing the net, between twenty and thirty young men were sent out in various directions to try and learn if there were any people in the neighbourhood, and especially towards the coast. On their return they reported that they had seen no sign of man, or fires in any part; apparently the country was deserted. Again, whilst the net was making, parties went out to fish, and to dig fern root (*aruhe*), and saw no sign of man anywhere. After a few days at this place, and on the completion of the net, the whole party went to the coast to fish, and as they were successful, they felt that the oracle was about to be fulfilled, and success awaited them.

From this place the whole party returned to Kopua-kanakana, at the junction of the Manga-naha and Wai-o-ngana streams, just where Mr. Little's mill now stands, three-fourths of a mile E.N.E. from Sentry Hill Railway Station. They camped with the same precautions as before, and remained there two days. It was now decided to secure a retreat for the women and children, where they might be safe whilst the warriors worked out the scheme that had been formed. For this purpose the men removed to an old *pa* named Puke-kohatu, situated on the east bank of the Wai-o-ngana, an eighth of a mile inland from the Devon Road, on section 123, Waitara West. This place they completely fortified again, and on its completion, brought over the women and children; but still no fires were lit until after dark for fear of calling the enemy's attention. One can imagine the joy of these exiles as they returned to their old homes, and with what pleasure they would recognise each familiar feature of the landscape, associated as they were with the deeds of their ancestors. How each old man and woman would point out to the young people the various hills and streams, the *pas* and valleys, and tell their names, and the names of

the owners of each, and of the deeds that won them in the distant past; how the old people would greet and *tangi* over the sight of well-known burial places, where their forebears lay! We may, in imagination, see some old mother of the tribe standing on the parapet of the *pa*, with outstretched arms and hands, palms downwards, opening and shutting, as she communed with the spirits of her dead ancestors, or crooning some old time *tangi* in which the deeds of the departed were recited.

On the completion of the fortification of Puke-kohatu *pa*, and the settlement of the women and children there, the men all went to look at Omaru, another old *pa*, situated at a bend in the Wai-o-ngana river, three-fourths of a mile seaward of the present main road, on section 51, Waitara West district. Mr. Skinner says, "The rear of Omaru *pa* rested on the high steep bank of the Wai-o-ngana river, and a stream named Wai-tara-iti. The front lay comparatively open with a gentle slope towards the north-east. The whole country, of course, was covered with a dense growth of flax, fern, and *tutu* with occasional patches of heavy scrub and bush." Finding it suitable to their purpose, they set to work that same night, and gathered together materials for putting it in a state of defence. It was part of their scheme, not to make permanent defences, indeed the palisades were built up of flax, *tutu* and other bushes, just like a temporary breakwind. As soon as all was ready, Koro-tiwha said, "*Me tahu he ahi ki waho, ki te parae!*" "Let a fire be lit outside on the plain." So a big fern fire was made, the smoke ascending up in a great column to the heavens—such a fern fire as would be seen all over the country for miles.

Now the Taranaki, or Nga-Potiki-taua tribe, from their *pas* around the present site of New Plymouth, of course saw this great column of smoke. The alarm was sounded, and a thousand warriors (says Heta) started forth to see who had originated the fire. They came along the beach as far as Puketapu, where the main body rested whilst a reconnoitring party was sent on in the direction of the smoke. These soon returned, and reported that a *pa* had been built and occupied at Omaru. The main body of Nga-Potiki-taua now advanced as far as Te Rewa-tapu (a place on the coast three-quarters of a mile south of Wai-o-ngana mouth) where they divided, one party going straight inland for Omaru, the other coming up the east side of Wai-o-ngana. When the *taua* reached Manga-whero, a stream, they were seen by Ngati-Tawake and the other Ati-Awa in the *pa*, and preparations were accordingly made to give the *taua* a warm welcome. Mr. Skinner says, "The hostile *taua* (*i.e.*, the Rewa-tapu party) crossed the Wai-o-ngana a little below its junction with Manga-o-raka, and (joining the other party) approached Omaru from the north-east side. Apparently they took little precaution to guard against ambuscade, or sudden attack"—and boldly advanced to the assault. As they approached Omaru, the

chiefs ordered a man to ascend into the *puohara*, or tower, of the *pa* to watch and report the approach of the enemy, whilst Koro-tiwha, the old chief in principal command, sat himself on the *tihi*, or summit, of the *pa* in order to direct matters. In Heta's account, as written down in shorthand by me, now follows a number of questions by Koro-tiwha and answers by the sentry in the tower, which need not be given in detail, for they are just such as were often asked in similar cases. The Maoris represent such an advance by a *taua* to attack a *pa*, as a rising tide, and the first answer of the sentry is to the effect that the water is up to his ankles, then his waist, then his neck, and so on. At last he said, "A! up to my head!" which meant that the *taua* was at the *pa*. Then Koro-tiwha, springing up gave the command, and immediately the temporary defences of the *pa* were thrown down on top of the enemy, and the Ngati-Tawake dashed forth, coming down on top of the others; thus taking them at a disadvantage, and commenced the slaughter.

Nga-Potiki-taua were completely taken by surprise, and in the confusion and hurried rush of two strong parties of Ngati-Tawake on top of them, one hundred were slain on one side, one hundred on the other (says Heta). The *taua* fled, leaving great heaps of slain around the temporary defences of Omaru. Close on the heels of the flying *taua* came Ngati-Tawake, fresh after a long rest, and animated by the lust of revenge, engendered by the teaching of their old chiefs, whilst Nga-Potiki-taua were tired with a long march. The flight took the course to the beach, and as they flew along, their pursuers caught and killed them as they ran. This continued right along the beach to Te Awa-hahae, where a spurt was put on by the pursuers, and a large number of the enemy was killed at that place.

Koro-tiwha now thought that enough was accomplished for the present, so shouted out, "*E aku teina! He kura!*" "My brethren! Enough, we have obtained a valuable equivalent for our losses." But one of the Ati-Awa *hapus*, Ngati-Rangi, thought otherwise; they were, says Heta, conceited with their prowess and the success their arms had met with. So Koro-tiwha let them follow their own course, whilst he and Ngati-Tawake remained to rest after their exertions. Ngati-Rangi dashed after the retreating *taua* along the beach; but they were not nearly so numerous now. Nga-Potiki-taua, seeing that the pursuers were reduced in number, turned and charged back on them, with the result that Ngati-Rangi received a severe repulse, and commenced, in their turn, to retreat. Whanui, directly he saw their own relatives falling, sprung up and shouted out to Ngati-Tawake, who were resting, "*E aku teina! tatou ano tatou, ratou ano ratou.*" "O brethren! we are ourselves, they are themselves;" or in other words, "blood is thicker than water." Ngati-Tawake arose at the words, and within a very short time Nga-Potiki-taua were again fleeing for very life along

the hard beach of the sea-shore, the laggards falling under the *patus* of their pursuers. The pursuit continued up to Puketapu, and beyond. By this time the Nga-Potiki-*taua* were very much reduced in number, and a long line of dead marked the course of the pursuit along the beach. Night was now coming on as the fight reached the point beyond Puke-tapu, and at that time another desperate struggle took place after the two parties had stopped a while to take breath. Hence this particular incident is called "*Ra-ka-taha*," the descending Sun.

But the Ati-Awa had not yet had enough; they followed up the enemy, killing as they went until they reached the Wai-whakaiho river, by which time it was quite dark, and, moreover, the tide was nearly high, causing much fatigue in following over the soft sands. So the killing ended there, and the Ati-Awa people returned towards their home, gathering up as they went the spoil in the shape of weapons, ornaments, etc., which were taken home in triumph.

Thus was the first stage in the reconquest of Nga-Motu accomplished. My informant says, "Te Ati-Awa have to thank Ngati-Tawake for enabling them to return to their old homes." From this time onwards they began to come out from their hiding places in the depth of the forest, and occupied the country. For the power of Nga-Potiki-*taua* had been broken, indeed they were so reduced that the name as that of a powerful *hapu* of Taranaki had ceased in the land. It is said that very few of the one thousand warriors recrossed the Wai-whakaiho river after the fighting along the beach.

In order to assist in fixing the date of the events related above, the following table is quoted. There were many ancestors of the name Tawake, before Whanui-nui the joint conqueror with Koro-tiwha is reached :—

SAMOAN PHONETICS IN THE BROADER RELATION.

PART II.

BY WILLIAM CHURCHILL.

THE Fijian archipelago forms the western boundary of that migration centre in the mid-Pacific, to which the name Nuclear Polynesia has been assigned. In its eastern outliers there is a free mixture of Polynesian blood, which may be certainly traced to modern contact with the rising power of Tonga. Outside of this, not very widespread mixture, the population is of the Melanesian type with a Polynesian admixture which has become assimilated upon the Melanesian on which it is engrafted. Between the two the distinction is that of a contaminated individual and of a race modified. The latter, the general characteristic of the Fijians outside the reach of the recent Tongan influence, bespeaks a remote antiquity for the period of race mixture. Our reading of the ancient history of Samoa points to a period when Polynesian and Melanesian were on terms of free intercourse within the Nuclear Polynesian region. The period to this intercourse was set by the incident of Matamatamē, the beginning of the era of the great migrations eastward. In this intercourse the Polynesians received certain Melanesian customs, notably the tattooing, but the Melanesians received a far greater benefit in the fecund Polynesian language. To them the net result was the Viti language.

The reference in the foregoing passage is particular, it concerns only the contact of the two ethnic strains in Nuclear Polynesia. There is an independent problem which must eventually be worked out in the weighing and accounting for the recognizable Polynesian component in the languages of Melanesia, between Nengone and New Guinea. It is hoped that this analytical study of the most primitive Polynesian will afford other scholars a few hints of value in the study of the Melanesian, and the establishment of its, or their, relationships.

It will readily be appreciated that one will take far more liberties with his native speech than he will venture upon in the case of one which comes by later acquisition. While we must all speak foreign tongues with a recognisable accent, yet each aims to be a purist in his use of the unfamiliar medium. The same holds true of dialects within a language, each aims to keep as close as possible to the norm of the speech as it existed at the time and point of division. We have a

valuable example of that sort of thing in a widespread error as to the Irish speech of English. No Irishman, however illiterate, would ever dream of sounding the pronoun "what" other than it was intended to be sounded, "hwat." Yet on the stage, and in works purporting to represent the Irish sound of words in the speech of our common inheritance, nothing is more common than to see the foolish form "phwat." There is a reason and a simple one. The compound sound *hw* is not a grateful one to our tongues. The English are content to trim off the aspiration more and more in the direction of the "wat," which is found even where education has been cultivated. Truer to the norm, the Irish force their vocal organs to conserve the true values of each element of the compound. Recognizing the effort, and not comprehending that it is done for the best of ends, the dull English ear misappreciates the method of the effort, and is satisfied to believe that the Irish tongue is practising such an utter absurdity as "phwat," when in truth that Irish tongue, as is so often the case, is but speaking a better English. This apologue is designed to introduce the expression of the opinion that the pronunciation of Polynesian elements in Viti is going to serve us as a very valuable guide to the sounds which those words possessed when the Melanesian acquired them from his Polynesian neighbour centuries ago. This assistance will extend over a wide range. Beyond any slightest doubt a full third of the Viti vocables have been identified as Polynesian, perhaps the number may approximate half of the language; and the grammatical system is almost wholly Polynesian. The radical nature of the separation in language between Melanesian and Polynesian is here assumed as fact, for the question is far too involved, and all too uncertain for the presentation at this point or in connection with the present work.

We shall introduce the general theme with a conspectus of the consonantal system of the Proto-Samoan, leaving for the more detailed discussion the proof of the propriety of placing thereupon such consonants, as it will be observed, are not used in modern Samoan.

		y	r, l	w	<i>Semivowels</i>
	ng	n	m		<i>Nasals</i>
<i>Surd</i>	h				<i>Aspiration</i>
<i>Sonant</i>	--	--	--		
					<i>Sibilants</i>
<i>Surd</i>	--	s	--		
<i>Sonant</i>	--	--	v		
					<i>Spirants</i>
<i>Surd</i>	--	--	f		
<i>Sonant</i>	--	--	--		
					<i>Mutes</i>
<i>Surd</i>	k	t	p		
	<i>Palatal</i>	<i>Lingual</i>	<i>Labial</i>		
	<i>Series</i>	<i>Series</i>	<i>Series</i>		

Over the two terminal semivowels of this scheme we need expend little thought. The *y* and the *w* exist in Samoan, but there has been recognized no need to particularize them from the *i* and the *u*, as natural phases of which two vowels they appear. The *w* of other Polynesian languages, which develops from the spirants, will come up for consideration in its proper place.

The liquid *l* and *r* interchange with perfect freedom. The Polynesian languages which have both are Fakaafo, Manahiki, Nukuoro, Viti, Rotumā. The Samoan has *l* in all cases, so has Hawaiian, Tongan, Niuē, Uvea, and Futuna. The *r* is found in the Maori, Tahitian, Rarotongan, Mangarevan, Tongarewan, Paumotuan, and Aniwan. In either form the semivowel is wholly lacking to the Marquesan.

It is probably too strong a statement to make that, with the few exceptions noted, the latter two being only partially Polynesian, *l* and *r* are not found together in any language. The only safe statement is that in every one of this family of languages one of these sounds is of such marked preponderance that it alone has been incorporated into the alphabet, that being an extraneous device fitted upon these languages rather than a natural development. Thus we find in Samoan a tone of *r*, even of *d*, in its *l*. In Niuē *l* has often a soft *r* sound. In Père Grézel's "Grammaire Futunien" occurs this significant statement: "*L, dans le dictionnaire et les imprimés, remplit quelquefois la fonction de r, outre sa signification propre. Dans la conversation des naturels on entend souvent le son de r bien distinctement, mais on peut le remplacer par le son de l et être également compris; ce qui a fait que, pour plus de simplicité, on n'a admis qu'un seul caractère dans l'alphabet futunien, savoir l, auquel l'habitude apprendra à donner le son de r lorsqu'il faudra.*" It is quite clear that the L-R in Polynesian represents a sound that has not definitely reached its fixed abiding place; sometimes it preponderates in the *l* direction and sometimes toward the *r*, and this accident it is which determines the appearance of the one or the other letter in the alphabet.

But that the Proto-Samoan had, though careless about keeping, another *r* will be made plain through the marginal gloss which the Viti has preserved. There seems every reason to regard this lost *r* as the uvular *r*. The Viti has *l* and uses it freely; with equal freedom it employs *r*. But in addition it has a complicated system of marking an *r* against all possibility of confusion with *l*, the double consonant *dr*, which, in effect, is really a triple consonant *ndr*. Where the Viti employs this in a Polynesian word, which, in its own family, appears with no more than an *l*, it must stand for proof positive that it was originally a strong uvular *r* which the Viti is striving as painfully to reproduce as was the reproduction of the *hw* on the Irish tongue already mentioned.

This list exhibits instances of the uvular *r*, in which the Viti word has been satisfactorily identified with its Polynesian congener at present weakened to *l*.

VITI	SAMOA	REMARKS.
draki	la'i	Viti, the weather; Samoa, a westerly wind.
drala	lālā	plant names
drano	lano	a lake
dranu	lanu	to wash salt water off
dratou	latou	they
drau	lau	a leaf
dravu	lefu	ashes
dreu	leuleu	Viti, ripe, of fruit; Samoa, an old <i>siapo</i>
dri	li	Viti, beche de mer; Samoa, a shellfish
drodro	lolo	Viti, to flow; Samoa, to overthrow
druma	fa'aluma	Viti, foolish; Samoa, a buffoon
yadra	ala	to awake
madrai	mamala	Viti, preserved breadfruit; Samoa, the name for the same fermented food (<i>masi</i>) in lands where the chief's name is Masi, in accordance with the custom known as <i>te pi</i> in Tahiti.

The foregoing instances serve to establish beyond doubt the fact that the Viti recognized when it acquired and has preserved to us with painstaking accuracy the uvular *r*, which was in the possession of the Proto-Samoan. In Samoan speech the strong *r* was first attracted to the more frequent and weaker *r*, and then together they have passed over into *l*. We lack the mass of congruent testimony which should constitute good evidence, but, for what it may be worth, we note that while these identified instances of uvular *r* have uniformly merged in the common Polynesian L-R, not one of them has undergone any of those further mutations of the L-R, which we are about to examine. It is as though the force of resistance of the uvular *r* was sufficient to maintain an instinct of its original difference from the weak *r* with which it later became confused.

We have noted in this study Mr. Christian's Nukuoro vocabulary, which should have peculiar interest because it is the one truly Polynesian speech from which we have any considerable material showing the retention of both *l* and *r*. But we have refrained from drawing any conclusions therefrom. The first reason is the paucity of the material, there being but seventy-two words employing *l*, and ninety-six using *r*. The second reason is that dual forms (*arero*, *alelo*, *kili*, *kiri*, *selu*, *seru*) are in a number of instances present, showing either inaccuracy on the part of the recorder or indifference on the part of the speaker. The third and the most vital reason is that no evidence is presented to show that the vocabulary is based on a well-established familiarity with the language.

In addition to the *ndr*, with which Viti preserves to us the uvular *r* of the Proto-Samoan, that language possesses the weak *r* as well as *l*,

and the two display no tendency toward interchange or loss of the proper value of either. While the evidence is not so strong in tone as in the case of the *ndr*, we shall have no hesitation in assigning to the Viti *r* the duty of establishing just which of the modern Samoan words in *l* have been transmuted from original words in the weak *r* in the earlier tongue. A single instance will serve to illustrate: *la* in Samoan means both sun and sail; the only difference being in the quality of the vowel, but in Viti we find for the sun *ra*, and *laca* for sail.

We shall now examine the mutations of the weak L-R. The most frequent change is to *n*, as shown in the following table:—

Samoa	lima	maligi	pologa	uliuli	ma'alili	apugaleveleve
Futuna	lima	maligi		uliuli	makalili	kaleveleve
Uvea	nima		popula	uli		kavelevele
Rotuma	lium					
Viti	lima		bobula		liliwa	viritalawalawa
Tonga	nima	maligi	bobula	uli		kaleveleve
Niue	lima	fakamaligi		uli	makalili	kaleveleve
Manahiki	lima			uriuri	makariri	
Tahiti	rima	manii		uri	maariri	puaverevere
Marquesas	ima				kamali	punaveevee
Hawaii	lima	manini		uli	maalili	punawelewele
Rarotonga	rima	maringi				pungaverevere
Maori	rima	maringi	pononga	uriuri	makariri	pungawerewere
Mori	rima					
Paumotu		marigi		uriuri	makariri	pugaverevere
Mangareva	rima	merigi		uriuri	makariri	pugaverevere
Sikayana	lima			uri	makalili	
Aniwa					mukaligi	
Ongtong Java	makalima			euri		
Nukuoro	lima			uniuni	makanini	halaneveneve

The L-R vanishes in certain cases; it is characteristically absent from Marquesan, rarely in other languages of the family. Instances are to be seen in the foregoing table, in *lua* of the first table and in the following:—

Samoa	muli	lama	matou
Futuna	muli	lama	matou
Uvea	muli		matou
Viti	muri	ramaka	datou
Tonga	mui	ama	kimoutolu
Niue	mui, muli	lama	mautolu
Manahiki			matou
Tahiti	muri	rama	matou
Marquesas	mui	ama	matou
Hawaii		lama	makou
Rarotonga	muri		matou
Maori	muri	rama	matou
Paumotu	muri	rama	matou
Mangareva	muri	rama	matou
Sikayana			matou
Aniwa	wamuri		aoimatou
Nukuoro	muri		

A mutation to *d* is noted conversationally in Samoan and perhaps is similarly to be found elsewhere. It is of record in the word *alelo*, the tongue, which, in Sikayana, is *aledo*; the Basa-Krama *lida* and the Tagalog *dila* are valuable for comparison.

The conspectus of the L-R changes is presented in the following table:—

	L-N	L-NG	L-D	L EXTINCT
Samoa			--	--
Futuna				
Uvea	--			
Rotuma				
Viti				
Tonga	--			--
Niue				--
Manahiki				
Tahiti				
Marquesas				--
Hawaii	--			
Rarotonga				
Maori	--			
Morioti				
Paumotu				
Mangareva				
Sikayana			--	
Aniwa		--		
Fotuna				
Ongtong Java				
Nukuoro	--			

Prefatory to the detailed examination of the nasals, virtually the last transition stage between the vowels and the true consonants, it is to be remarked that the three nasals which we recognise in the Polynesian are spaced at quite different intervals. In freedom of interchange *ng* and *n* are well nigh as close together as L-R, yet in the mechanism of production they employ quite different tracts of the tongue's musculature. The interval between *n* and *m* is much wider.

In the present pronunciation of Samoan all its *n*'s are becoming *ng*'s, and all its *ng*'s are turning into *n*'s. As regards the latter item we find a curiously ill-consorted parallel in the fact that in smart English and in rustic American we hear the final *ng* of most participles clipped to *n*.

The *n* is found in all the Polynesian tongues, and for the most part it runs unchanged. In one instance we note its anomalous insertion into a word, *mena*, of Niuē, instead of *mea*, a thing, as found in Maori, Samoa, Tonga, Tahiti, the Marquesas, Hawaii, Rarotonga, and Mangareva. The only mutation that is at all common is from *n* to L-R, as is shown in the following table, with which has been embodied the conspectus of the languages in which such change has been observed. It is not unnoticed that this change is with opposite

polarity the same as that from L-R to *n*. Lacking criteria by which to establish which of these changes is in the line of evolution we give them equal standing and leave the problem open. Without venturing on positive assertion we incline to regard it as at least likely that in an early stage of the growth of vocalization man found himself in possession of that obscure L-R sound, which so sadly still takes possession of the halting speaker, and that from it have been established by selective differentiation the uvular *r* in one direction and the positive value of the nasolingual *n* in the other.

					N-L
Samoa	manino	namu	naumati	finagalo	
Futuna	malino			finegalo	- -
Rotuma		rom			- -
Viti		namu			
Tonga	melino			finagalo	- -
Niuē	milino	namu			- -
Tahiti	manino	ramu, namu	raumati	hinaaro	- -
Marquesas	menino		oumati	hinenao	
Hawaii	malino		laumake		- -
Rarotonga	marino			inangaro	- -
Maori	marino	namu	raumati	hinengaro	- -
Moriōri				hirangaro	- -
Paumotu	marino		raumati	hinagaro	- -
Mangareva	merino		noumati		- -
Nukuoro	malino, manino	namu			- -

The *ng* becomes extinct in Tahiti, makes a long jump to *k* in the Marquesas, and in Hawaiian is distinguishable in *n*. In this table one example is presented of each of these regular mutations.

	NG-N	NG-K	NG	EXTINCT	
Samoa	galo	sogi	lagi		
Futuna	galo	sogi	lagi		
Uvea	galo		lagi		
Rotuma					
Viti			lagi		
Tonga	galo	hogi	lagi		
Niuē	galo	hogi	lagi		
Manahiki					
Tahiti	aro	hoi	lai	- -	
Marquesas		hoki	aki		
Hawaii	nalo	- -	honi	lani	
Rarotonga	ngaro	ongi	rangi		
Maori	ngaro	hongi	rangi		
Moriōri					
Paumotu	garo	hogi	ragi		
Mangareva	garo	ogi	rangi		
Sikayana					
Aniwa					
Fotuna					
Ongtong Java					
Nukuoro		songi	langi		

To this we must add an interchange between *ng* and *m*. In the movement from one language to another this comes to light in the change from Samoan *tagata* to Viti *tamata*, from the Samoan *lima* to Maori *ringa* and Viti *liga*. The interchange is peculiarly frequent within the Maori, where both forms exist: *ngote* and *mote*, to suck; *motumotu* and *ngotu*, a firebrand.

The least changeable of all the Polynesian alphabet is *m*. It runs with the slightest alteration through all the languages. We have just noted a change with *ng*. A change with *p* is seen in the series, Samoan *tumua'i*, the crown of the head; Maori *tumuaki* and *tupuaki*, Tahiti and Paumotu, *tupuaki*.

In the next group, the aspiration, with which the sibilant is almost inextricably commingled, we shall encounter a problem of vexing difficulty. How a slight obstacle suffices to preclude the proper voicing of *s*, throwing it back to a simpler aspirate on one side or advancing it to the surd spirant *th* on the other obtains a partial, yet valuable, familiar illustration in the lisp. Some abnormality, so slight that histological examination utterly fails to disclose it in the muscular tissue of the tongue, amply suffices to prevent the sound of *s* and allows no closer approach to it than *th*. If we can imagine such an abnormality as racial rather than a comparatively rare individual idiosyncrasy, if we can imagine a race which, in the evolution of the mechanical facility of speech has not yet acquired the muscular precision which shall produce the *s* sound, then we shall find ourselves in a position to appreciate the situation which confronts the investigator of the Polynesian phonetics in regard of the interrelated sounds of *h*, *s*, and *th*. The *h* is found in all Polynesian except Rarotongan, where it is extinct; and Samoan, Rotumā, Futuna, Viti, and Fakaafo, where it is merged in *s*. In Nukuoro and Tongareva we find the only true Polynesian languages which contain both *h* and *s*, and for these our material is, unfortunately, very limited; the latter has in addition *sh*. Viti alone has the *th*, which, in its established alphabet, is represented by the character *c*; it wants *h* and employs *s*. We shall, therefore, examine with some care the Viti *th* in order to estimate what value it may have for us in the effort to discriminate in the Samoa *s* what element is to be regarded as an original sibilant and what an original aspirate which has been assimilated to *s*.

Let us look first at a group of illustrations in which the Viti *th* preserves an *h*, both initial and medial, which has dropped out of Samoan, but which is preserved in other Polynesian.

Samoa	a'e	aga	foe	'anae	ua	iva
Futuna	ake	saga	foe	kanae	ua	iva
Uvea	hake		foe		ua	
Rotuma					usa	
Viti	cake	caga	voce	kanace	uca	ciwa

Tonga	hake	haga	fohe	kanahe	uha	hiva
Niuē	hake	hagatike	fohe		uha	hiva
Manahiki						iva
Tahiti	ae		hoe	anae	ua	iva
Marquesas	ake		hoe		ua	
Hawaii	ae		hoe	anae	ua	iwa
Rarotonga			oe		ua	iva
Maori	ake		hoe		ua	iwa
Mangareva	ake	aga	hoe	kanae	ua	iva
Sikayana					oua	
Aniwa						iva
Nukuoro			hoe		ua	siva

In the following table we shall look at a group in which the Viti *th* reproduces a Samoan *s* :—

Samoa	isu	su'i	sala	sisi	so'a
Futuna	ihu	suki	sala	sisi	soka
Uvea	ihu		hala		
Rotuma	is				
Viti	ucu	cuki	cala	ci	coka, soka
Tonga	ihu	huki	hala		hoka
Niuē	ihu	huki	hala	hihi	hoka
Tahiti	ihu	hui	hara	hi	
Marquesas	ihu	huki		hi	
Hawaii	ihu	hui	hala	hi	
Rarotonga			ara		oka
Maori	ihu	huki	hara	hihi	hoka
Paumotu	ihu	huki			hoka
Mangareva	ihu	huki	ara		oka
Nukuoro	ihu	suki			soka

In a few instances we note in Viti an initial *th* for which there is in the Samoan no *s*, nor in other Polynesian an *h* to stand sponsor. Illustrations are seen in this table.

Samoa	afā	ama	agi
Futuna	afaā	ama	agi
Uvea	afa		agiagi
Rotuma		sama	
Viti	cavā	cama	cagi
Tonga	afa	ama	agiagi
Nivē	afā		agi
Tahiti		ama	
Marquesas		ama	
Hawaii		ama	ani
Rarotonga			
Maori	awhā	ama	angi
Paumotu		ama	
Mangareva		ama	agi
Nukuoro			angi

To complete the record we note a few instances in which Viti *th* represents a Polynesian *t*.

Samoa	matala	mafiti	tea
Futuna	matala	mafiti	tea
Uvea			tea
Viti	macala	mavici	cea
Tonga	matala	mahiki	tea
Niuë	matala		tea
Tahiti	matara	mahiti	tea
Hawaii	makala	mahiki	kea
Rarotonga	matara		teatea
Maori	matara	mawhiti	
Paumotu	mataratara		tea
Mangareva	matara	mahitihiti	tea
Nukuoro			tea

Leaving still open the questions which naturally suggest themselves in the inspection of the foregoing *th* series we turn to a study of the forms in *s*. Our material is drawn from the Viti, which has an *s* as well as *th*, from Futuna with *s* alone, from Tongareva, which has both *h* and *s*, although the latter is most commonly pronounced *sh*, as was once the case in some dialects of the Maori, and from Nukuoro with both *h* and *s*.

Samoa	sogi	sumalie	sele	selu	sina	sulu
Futuna	sogi	suamalie	sele	selu	sina	sulumaki
Viti			sele	seru	sigasigau	
Nukuoro	songi		selesele	selu, seru	sina	sulu
Tongareva	shongi	shumaria				

These parallels over so wide a geographical range are interesting. Samoa, Futuna and Fiji lie close together, but Nukuoro lags far back along the course of primitive migration, and Tongareva lies as far the other way in the direction of that migration which passed from Samoa eastward until empty sea disclosed no new lands for daring voyagers.

The Samoan *s* appears in other Polynesian as *h* most commonly, sometimes becoming *wh* in Maori, regularly vanishing in Rarotongan, and frequently so doing in Mangarevan. All these mutations are exhibited in the following table. In addition we note an irregular type of mutation, S-V, in two instances: Samoan, *salo*; Viti, *varo*; Samoan, *sele*, (1) to cut, (2) to snare; Viti, *sele*, to cut; *vere*, to entangle.

Samoa	asiosio	sae	sapai	sape	sala	se
Futuna		sae	apaapai		sala	sese
Uvea	ahiohio				hala	he
Viti		se	keve	sabe	cala	sese
Tonga	ahiohia	hae	habai	habe	hala	he
Niuë	hiohio	hēhē	hapai		hala	hēhē
Tahiti	puahiohio	hae	hapoi	hape	hara	he
Marquesas		hae	hapai	hape	haa	hehe
Hawaii	hio	hae	hapai	hape	hala	he
Rarotonga		aae	apai		ara	e
Maori	awhiowhio	hae	hapai	hape	hara	he

Paumotu	hiohio		hopoi	hape		he
Mangareva		hae	apai	ape	ara	ehe
Aniwa				sape		
Nukuoro	siosio		sapai			

From a considerable series of the *experimentum in corpore vili*, observations of infants essaying the acquisition of the voice sounds in English, we select the two following, which seem to have a pertinent bearing. Subject Ka in trying to reach the sound of *s* made it distinctly *h*, and dropped the aspirate in its proper place, thus showing that *s* and *h* were differentiated in his sense perception; the test words were of the type *soup* as *houp*, and *hoop* as *oop*. Subject Te had no difficulty with *s* but rendered the simple *h* aspiration as *th*. Many subjects gave *th* for *s*, a form of imperfect phonation so common as to have acquired a particular name as the lisp. We have never observed a single case of *th* in any Polynesian speech directly attributable to this physical abnormality. A further irregularity, S-K, will be observed in the foregoing table in the Viti *keve* as developing from the Samoan *sapai*. This instance is in this and other particulars rather too anomalous to be accepted as in any sense authoritative.

In a few cases living Samoan shows where *s* has been dropped, principally when initial. This is exhibited in the comparison of *ivi* with its composition form *tuasivi*. This principle, or, what amounts to the same thing, the assumption by other Polynesian languages of an accessory H-S, is shown in the following table.

Samoa	uila	igoa	ma'i	ala	iva	amo
Futuna	uila	igoa	masaki	ala	iva	amo
Uvea	uhila	higoa	mahaki	ala	hiva	
Viti	livaliva		macake	sala	ciwa	
Tonga	uhila	higoa	mahaki	hala	hiva	haamo
Niuē	uhila	higoa		hala	hiva	hahamo
Manahiki	uira				iva	
Tahiti	uira	ioa	mai	ara	iva	amo
Marquesas	uia	ikoa	maki	aa	iva	amo
Hawaii	uila	inoā	mai	ala	iwa	amo
Rarotonga	uira		maki	ara	iva	
Maori	uira	ingoa	mahaki	ara	iwa	amo
Moriori	rauirā	ingo				amo
Paumotu		igoa	maki			
Mangareva		igoa	maki	ara	iva	amo
Sikayana	uila				siwo	
Aniwa		neigo	nimage		iva	amo
Nukuoro	uira			ala		

On the other hand we find at least one instance of the Samoan *s* which becomes (with a single exception) extinct in the other Polynesian: Samoan, *mageso*; Futuna, *mageo*; Niuē, *magiho*; Marquesas, *meneo*; Hawaii, *maneo*; Maori, *mangeo*; Paumotu, *mageo*; Mangareva, *megeo*.

We have now assembled all the data which we can find bearing on the problem of the position of the Samoan *s*, and so much of the Polynesian *h* as is associated therewith as a lingual. It is not altogether a satisfactory chain of evidence, we see that much of it might be used to support argument to another conclusion. These, however, are the conclusions at which we arrive from the foregoing material, and from a lively appreciation of the feel of Polynesian speech :—

(1.) Proto-Samoan possessed an *h* which has become extinct in modern Samoan, which became *th* in Viti, and has persisted as *h* in Nuclear Polynesian.

(2.) It possessed an *h*, probably of a naturally stouter intonation, which resisted the motion toward extinction, became assimilated to the sibilant and appears as *s* in Samoan, *th* in Viti, and *h* in Polynesian generally.

(3.) Proto-Samoan possessed an original sibilant which has endured in Samoan, Futuna, Viti, Nukuoro and Tongareva, and is converted to *h* in Polynesia generally.

(4.) Just as the stronger aspiration in Proto-Samoan has been preserved by assimilation to the sibilant, so, conversely, the weaker sibilant by assimilating with the aspirate has shared its fate of extinction in Samoan, while alive as *h* in Nuclear Polynesia and rarely in Polynesian generally.

The following conspectus will present the graphic record of these mutations of original *h* and *s*.

	H Extinct.	H-TH.	H-S.	S Extinct.	S-H.	S-TH.	S-V.
Samoa	--		--	--			
Futuna	--		--	--			
Uvea	--			--	--		
Rotuma			--				
Viti		--				--	--
Tonga					--		
Niue					--		
Manahiki							
Tahiti	--			--	--		
Marquesas	--			--	--		
Hawaii	--			--	--		
Rarotonga	--			--			
Maori	--			--	--		
Moriori				--			
Paumotu				--	--		
Mangareva	--			--	--		
Sikayana				--			
Aniwa				--			
Fotuna							
Ongtong Java							
Nukuoro				--			

Not even yet have we exhausted the polychrome *h* of general Polynesian. We shall next find it doing duty as the representative of the spirants, of which we have both surd and sonant varieties of the labial series in the *f* and *v* of Samoan. This is amply illustrated in the following table:—

Samoa	afi	anufe	fou	'afa	nifo
Futuna	afi		foou	kafa	nifo
Uvea	afi		foou		nifo
Viti		nuve	vou	kava	
Tonga	afi	unufe	foou	kafa	nifo
Niuē	afi		fou	kafa	nifo
Tahiti	ahi		hou	aha	
Marquesas	ahi	nuhe	hou		niho
Hawaii	ahi	anuhe	hou	aha	niho
Rarotonga	ai	anue	ou	kaa	nio
Maori	ahi	anuhe	hou	kaha	niho
Paumotu		anuhe	hou		niho
Mangareva	ahi	enuhe	hou	kaha	niho
Sikayana	afi				nitoho
Aniwa	tiafi				
Nukuoro	ahi		hou		niho

The extinction of *f* is the rule in Rarotongan, rarely does it take place in Tahiti and Mangareva, as seen in this table.

Samoa	afo	fafaga	fetū
Futuna	afo	fagai	fetun
Rotuma			heth
Tonga	afo	fafagai	fetuu
Niuē	afo		fetū
Manahiki			fetū
Tahiti	aho	faaai	fetū
Marquesas	aho		hetū
Hawaii	aho	fanai	hoku
Rarotonga	ao	angai	etu
Maori	aho	whangai	whetu
Paumotu		fagai	
Mangareva	aho	agai	etu
Aniwa			fatu
Ongtong Java			fitou
Nukuoro			hetu

(*To be continued.*)

THE TOHUNGA MAORI.

A CRITICISM BY REV. T. G. HAMMOND.

I PURPOSE attempting a mild criticism of the paper "Tohunga Maori," by Lieut-Col. Gudgeon, published in Journal No. 2, Vol. XVI., p. 63. I also wish to express my general appreciation of Col. Gudgeon's writings. They are uniformly interesting and instructive, and I hope we shall have many more contributions from his able pen on similar lines.

My first complaint against this gifted correspondent, and I make it in no ill-natured spirit, is that in his almost every reference to the old Missionaries he has failed to treat their memories with that respect they have merited. Every one deplores that those good men left so few records of the old time Maori superstitions and traditions. But that arose in my opinion from the fact that the Maoris of their day regarded them as a rival priesthood; and the natural pride of the Maori Ariki, who alone knew those matters fully, prompted him to determine to allow his knowledge to die with him, rather than to confide it to the representatives of another system which he knew was about to supersede his own traditions. This I take to be a better explanation of the silence of most of the early Missionaries on questions of Maori lore, than the imputation of pharisaical superiority or narrow minded indifference. Col. Gudgeon's reference to the early Missionaries must prove painful to the worthy descendants of those good men who read the Journal, and are certainly not in accordance with the convictions of many among us, who cherish as some of our best experiences the intercourse we were permitted to have with those patriarchs ere they passed over to the great majority.

Having dealt with what I consider an excrescence in Col. Gudgeon's paper, I will proceed to set forth what I regard as a serious inaccuracy in the paper "The Tohunga Maori." In the first page of that paper the writer clearly states that the "Ariki Maori is the supreme head of the tribe." I am aware that this idea generally prevails among present day Maoris, and also among Europeans learned in Maori *tikanga*. There are probably not more than three or four persons

between Wanganui and Oeo who would give another opinion, and speaking from experience of twenty years ago, I should think there are very few persons in Nga-Puhi who would differ from Col. Gudgeon's expressed opinion about other tribes. I am not in a position to speak, but the few in Nga-Puhi, and the three or four on this coast are the persons whose information on such questions is really reliable.

At an important meeting called on this coast to confer on questions of old time traditions, quite a number of the younger men were talking freely of what they knew of such things, not with the idea of imparting reliable information, but for the purpose of drawing out the few who could speak with authority, when one of the number rose and said, "Cease this parade of knowledge, for we all know there are but three *taniwhas* in this house;" intimating the three referred to above.

Undoubtedly, for long enough the Maoris have neglected this department of tribal education, and only a few possess the knowledge at one time imparted in the *whare-kura* or *whare-wananga*.

In the matter of Maori rank, therefore, as in many other matters, we must look to the ancient proverbs of the people for assistance, and be content with any additional light they may throw on the information retained by some members of the tribes whose rank and intelligence enabled them to treasure up something from the drifting past. About twenty-five years ago an old Hokianga Maori quoted the following proverb as a reason for remaining at home, when nearly the whole of the tribe had gone away to dig gum. "*Ka haere te pipi ai he ka noho te Tumu-whakarae.*" I gathered as best I could from the old man his interpretation of this proverb, which was to the effect that ordinary men might go from home, but the Tumu-whakarae must remain at home. I consulted my dictionary, only to find that Tumu-whakarae was not included in the then known Maori words. I then introduced this word into my next public address, and the young men in the congregation laughed at the use I made of it, but at the close an old man rebuked them for their levity, and said, "You thought the speaker was *kuare* (ignorant) in the use of that word, but he was quite right, it is you who are ignorant;" and he then proceeded to give all present his explanation of the term much in accordance with the foregoing interpretation. In thinking over my new found idea, I remembered that it had been charged against the Maori Land Court decisions that often persons of no particular rank received larger awards of land than were made to chiefs of high rank, because the ordinary man could prove that his ancestors had cultivated in many localities, while the ancestral chief had to confess that his immediate forebears had resided in more restricted limitations. Just at this time I paid a visit to the late John White, and appealed to him for the real meaning of the above proverb. Strange to say, Mr. White had forgotten it, but he gave me an explanation of the grades of Maori rank

which have been fully borne out by the opinions of well instructed men in Ngati-Ruanui, some of whom, only a few days ago, confirmed Mr. White's position ; a summary of which I give below as the best possible refutation of Col. Gudgeon's contention that the "Ariki is the supreme head of the tribe."

1. The Tumu-whakarae was the person of highest rank, the ruler and supreme head of the tribe. He never moved from home ; was always well guarded, and occupied the strongest fortified part of the *pa* ; contented himself with guiding the affairs of the tribe, and assigning to his various officers their respective duties. One important reason for strict isolation from other tribes was the importance of the individual life of the great man to the tribe ; as the chief was always regarded as of as much importance as the whole of the tribe, hence the common salutation to a chief and his tribe—*Tena ra ko koe ; Tena ra ko korua*. There was also the necessity of guarding the relations of the highest chiefs in regard to the lavish hospitalities offered to visitors in olden times ; as the participation in such provisions might have rendered it possible for the hosts to declare that as the result of a visit from these exalted personages, they possessed immediate descendants of those illustrious visitors, and might perhaps treat them with studied indignities to the shame and confusion of their progenitors.
2. The Ariki came next in rank, and was usually of the same reigning family as the Tumu-whakarae, often the second son in the family, and to this official was entrusted the sacred lore of the tribe. The care of the *wharekura*, the traditions and *karakia*, as well as the sacrificial functions, demanded under the most important experiences of the tribe. This office, like that of the Tumu-whakarae, passed down to the eldest son if fitted for the duties of the position, and in some cases to the *potiki* or youngest son. Chief women in these families were also Arikis, but were not allowed to perform official functions. When the Ariki is spoken of as the *matamua* (eldest son) it is understood, or should be so understood, as the *matamua* of the *tatai teina* ; while the Tumu-whakarae is the *matamua* of the *tatai tuakana*.
3. The Pou-matua was third in rank and was sometimes the son of the Tumu-whakarae, by a wife of inferior rank in the exclusive harem. His duties were those of a Court official, who being well instructed in genealogies, songs, and general Maori etiquette, could welcome in a becoming manner important visitors ; direct their proper entertainment, and intelligently represent the ruling family in all important functions.
4. The Rangatiras came next, who were really an important body of men possessing considerable rights, but always exercising those

rights with due regard to the Tumu-whakarae and Arikis, and were responsible for the behaviour and welfare of those under them; and in time of war provide companies of men, whom they led in battle. They had very large discretionary powers, and often acted with great independence and became very powerful in the councils of the people, but when there came an expressed command from the supreme head they seldom failed in their loyalty to the recognised authority.

The position of a *Tohunga* was one to which any man or woman might aspire. A *Tohunga* means nothing more or less than a skilled person. The clever builder, successful gardener, fisherman, the wizard or witch, the woman skilled in the manufacture of garments, and the possessor of powerful invocations, were all regarded as *Tohungas*. A man might elevate his name and become a famous *Tohunga*, but his son must prove his claim by actual success before he could succeed to his father's *mana*. An *Ariki* usually became a *Tohunga*, but a *Tohunga* could never become an *Ariki*. In the language of the scripture the *Ariki* must have a father and a mother, while the *Tohunga* may be without descent.

The early Missionaries had a most difficult task in the translation of the scriptures into the Maori language, and have done well. But a better knowledge of Maori *tikanga* would have saved them from confounding the *Ariki* with the *Tohunga*, for if our foregoing contention be correct, it will be evident the more correct equivalent for a representative of the Aaronic priesthood should be *ariki* rather than *tohunga*.

There are quite a number of names which occasionally occur in Maori oratory which serve to designate the chief man of the tribe, such as:—*Tumu-whakarae*, *tumu-whakatake*, *tumu-whatianga*, *tangaingai*, *pou-tangata*, *pou-kai*, *pou-whenua* and *pou-tewea*; all designatories that indicate *pumautanga* or firmness; while the root word from which *Ariki* is derived rather indicates knowledge or the function of a teacher than a ruler. Again, returning to the memorable conversation with John White, I recount his opinion that the term *Ariki* was an abbreviation of *kai-whaka-ako-tamariki*. If Mr. White's contention be correct, and it appears reasonable, then certainly in remoter times the Tumu-whakarae indicated the ruler, and the *Ariki* the teacher of the tribe.

There are other statements in Col. Gudgeon's paper that call for notice, and if time permit, I may in a future paper attempt to deal with them.

[We should like to hear the opinion of some of our members on the subject raised by Mr. Hammond, especially on that of *Ariki*, with which we can by no means agree. As to John White's derivation of this word from the source indicated above, we do not think it reasonable or probable, excellent Maori scholar as Mr. White was, his attempted derivations of names are to us absurd. Would such a derivation be accepted by the numerous *Arikis* all over Polynesia? EDITOR.]



NOTES AND QUERIES.

[194] Rongo-ma-Tane.

In Journal Vol. XVII., No. 2, under "Notes and Queries, No. 193," Mr. E. Tregear raises a question as to Rongo-ma-Tane by asking for my "authority for translating Rongomatane as 'Rongo and Tane.'" Mr. Tregear himself, however, inadvertently gives the substance of the correct answer to this question, in these concluding words of his own paragraph: "but there was only one Tane, and only one Rongo." Yet, far from allowing his expressed knowledge of that fact to guide and influence his judgment, he proceeds: "Moreover the person or deity named as Rongomatane is an individual person or deity, not a Siamese-twin duality." To this assertion I presently reply, and this in all seriousness—there is not, in the whole Maori pantheon of gods, such an individual person or deity as Rongomatane.

With an assurance apparently arising from a feeling of security in his position, Mr. Tregear further presses the point: "Where" he asks "can any authentic instance be shown of *ma* between two names coupling them?" Such instances do indeed occur in the literature of our people, from which I quote those following:—Tangaroa-ma-Tipua; Uru-ma-Ngana; Atutahi-ma-Rehua; and Te Pupu-ma-te-Hoata. Now, in translation of those forms, the simple conjunction *ma* literally signifies, and should be rendered *and*; besides which—each of the forementioned couples has a distinct and separate individuality from the other, with a distinct individual name. All of which observations apply with equal force to Rongo-ma-Tane. For, while we may invoke the two together, we are not to regard that form as disclosing an 'individual person or deity.' That I trust to be a sufficient authority for my translation, and a complete reply to both questions.

In generalising, Mr. Tregear refers to this conjunction *ma* as having "a very limited use . . . in the names of winds or cardinal points (*tonga-ma-uru*, etc." How can this use be said to be limited, when its occurrence is imperative between any two cardinal points? A good example of its use is shown by our mode of computation, thus: *tekau-ma-tahi*; *tekau-ma-rua*; literally, ten and one; ten and two, etc.

Mr. Tregear has mistakenly concluded that my translation was mere guess-work, and that I knew as little, as he apparently does, of this form of name-coupling. I may rely on the pages of the Journal, and the MSS. sent on, to show that guess-work forms no part of my system.

If Mr. Tregear will consult more than cursorily our early literature, he will find many an 'authentic instance' of this occurrence of the *ma-and* conjunction. It may be seen in Grey's compilation of original poems: pp. 28, 32, 374, 392, 409, 411, 412, and cix. Alas! there are many real problems awaiting solution, let us not waste the pages of the Journal in such discussions as these.

HARE HONGI.

[We should not lose sight of the fact that *ma* not *me* is almost universally in use for "and" in other branches of the Polynesians.—EDITOR.]

[195] The word *Tu-pa*.

In the Journal No. 66, for June, 1908, p. 106, attention is drawn to the canoe-hauling term *tu-pa*. There is nothing peculiar or mystic associated with this term, saving, of course, that the whole operation of canoe-building was carried on under a system of *tapu*. *Tu-pa* is a canoe-hauling term which was in common use by canoe-building tribes. In hauling a partly finished canoe from the forest to the water (a distance which varied from a few yards to as many miles, according to the situation of the tree chosen for the purpose), stout and lengthy flax-ropes were fastened to the frame upon which men hauled. In addition to those rope-men, a number of haulers were ranged along from end to end of the canoe itself. These men would, when the word was given by their fogleman, or *kai-whakahanu*, extend one arm forward and one arm aftward, and grasping the topeides, with chests pressed against the canoe-sides, simultaneously impel the canoe forward and march along beside it. This phrase or call of the fogleman: "*E-e-e, tu-pa whai ake*," whilst ensuring a unity of effort on the part of the two sets of haulers, exactly pictures the work and attitudes of the body-haulers:

Toia mai te waka !

E-e-e

Tu-pa whai ake !

In similar calls of the fogleman, *kai-hautu* or *kai-tuki waka*, the beautiful and rhythmic unison of motion of the paddles in canoe-rowing is ensured :

E ! ko te hoe hikitia !

E ! ko te hoe hapainga !

Such phrases are common for they contain directions to effort in unison, while at the same time, they present a picture of such effort to the mind of the hearer. If there be perfection in language, we have that perfection here.

HARR HONGI.



TRANSACTIONS AND PROCEEDINGS.

POLYNESIAN SOCIETY.

A MEETING of the Council was held at the Library, Technical School, New Plymouth, on 4th September, 1908.

There were present: The President, Messrs. Corkill, Parker, Kerr, Newman and Fraser.

Correspondence was dealt with, including letters from K. W. Heirsemann *re* Anastatic reproduction of early Journals; A. T. Ngata, M.P., *re* Maori Congress, and the Memoir Fund. In the first case it was decided to ask Members if they required any copies of the early volumes; in the second to write to the Minister for Internal Affairs asking the Government to assist the Fund.

New member elected:—

The Rev. Robert Haddon, Okaiawa, N.Z.

It was reported that Messrs. A. T. Ngata, M.P., and James Drummond desired to rejoin the Society, which was approved.

It was agreed to exchange publications with the American Geographical Society.

NOTICE TO MEMBERS AND EXCHANGEES.

The Council has received an offer to reproduce the first five volumes of "The Journal," but before accepting it, would like to know which volumes Members are deficient in, and whether they wish to acquire any. The price at which each volume could be supplied to Members or Exchangees would be about seven shillings and sixpence, in paper covers.

Please communicate at once with the Hon. Secretaries.

S. PERCY SMITH,
President.

CIRCULAR.

POLYNESIAN SOCIETY.

NEW PLYMOUTH, N.Z.,

APRIL 2nd, 1908.

THE attention of members of the Society and others, who are interested in the records of the Polynesian Race, is drawn to the statement in the Annual Report of the Society for 1907, to the effect that one of the original members will give £100, if another £400 can be raised, to publish a number of original documents now with the Society, and which have great value as contributing to the History of the race. Amongst the most valuable, are the Rev. Dr. Wyatt Gill's Rarotongan Traditions, etc.; The Traditions of the Marquesan Islands; Mr. Elsdon Best's History of the Urewera country; besides others relating more particularly to the Maori branch of the Race, all of which it seems impossible to publish through the columns of the quarterly "Journal of the Polynesian Society," owing to the quantity of matter constantly coming forward.

The Society has spent over £2,500 in publishing original matter relating to the Race, contained in the 16 vols. of the JOURNAL already out, and feel they can with a good grace ask some of their fellow-Colonists and others to help in this, which is a national work.

Names of subscribers and the amount they are willing to subscribe will be thankfully received by the Secretaries, New Plymouth, New Zealand.

S. PERCY SMITH,
PRESIDENT.

THE JOURNAL OF THE POLYNESIAN SOCIETY

CONTAINING THE TRANSACTIONS AND
PROCEEDINGS OF THE SOCIETY.

Published under the Authority of the Council, and Edited
by the President.

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1908.

POLYNESIAN SOCIETY.

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THE Society is formed to promote the study of the Anthropology, Ethnology, Philology, History, and Antiquities of the Polynesian races, by the publication of an official journal, to be called "THE JOURNAL OF THE POLYNESIAN SOCIETY," and by the collection of books, manuscripts, photographs, relics, and other illustrations of the history of the Polynesian race.

The term "Polynesia" is intended to include Australasia, New Zealand, Melanesia, Micronesia, and Malaysia, as well as Polynesia proper.

Candidates for admission to the Society shall be admitted on the joint recommendation of a member of the Society and a member of the Council, and on the approval of the Council.

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Papers will be received on any of the above subjects if sent through a member. Authors are requested to write only on one side of the paper, to use quarto paper, and to leave one inch margin on the left-hand side, to allow of binding. Proper names should be written in ROMAN TYPE.

The price of back numbers of the Journal, to members, is 2s. 6d.

Vols. i., ii., iii., iv., and v. are out of print.

Members and exchanges are requested to note that the Society's Office is at New Plymouth, to which all communications, books, exchanges, etc., should be sent, addressed to Hon. Secretaries.

HISTORY AND TRADITIONS OF THE TARANAKI COAST.

CHAPTER X.

TE ATI-AWA AND NGATI-RUANUI.

(About 1770-1780).

ACCORDING to the Ati-Awa accounts, there have been only three warlike incursions of the Ngati-Ruanui tribe into their territories, even from the most ancient times, notwithstanding that the two tribes had boundaries in common, which boundaries ran through the forest country the whole way, and therefore divided the bird preserves on each side of an undefined line. As a rule the ancient Maoris looked with great jealousy on any encroachments on their forests, which, indeed, were great sources of animal food in the way of rats and birds—and, in modern days, of wild pigs.

TURANGA-TE-HAKA.

The first of these incursions, I have no means of getting the date of, but it was many generations ago. A very large party of Ngati-Ruanui came through the forests by the Whakaahu-rangi track (by Stratford) ostensibly on a visit to Ati-Awa, living then at Tikorangi, on the north bank of Waitara, but really with hostile intentions; which, however, were seen through by the Ati-Awa. The local people, to put Ngati-Ruanui off their guard, received them in the usual hospitable manner by giving them a feast, and in the evening the young people got up some *hakas* to amuse the guests. In the meantime the hosts had sent round to the neighbouring *pas* warning the tribe to assemble. The *hakas* were danced merely to pass away the time until the forces could arrive. As Ngati-Ruanui all sat round in a body looking on at the dances, the Ati-Awa forces arrived, and, by arrangement, gathered in a hollow below the settlement—which was afterwards called Turanga-te-haka. When the time came the signal was given, and then Ati-Awa fell suddenly on the Ngati-Ruanui people, who were unprepared, and a great slaughter took place, in which—says my informant—some three thousand men were killed. This, no doubt, is an exaggeration; but very few of Ngati-Ruanui escaped back to their homes.

MANU-TAHI.

(Circa 1770-80).

The next incursion was probably to obtain revenge for the above massacre, but of this I am not sure. The Ngati-Ruanui, under their celebrated chief, Tu-raukawa, who, besides being a warrior of fame, was one of the best poets the Maori people has produced. This party also came through the great forest by way of Whakaahu-rangi and camped at Matai-tawa (afterwards a military township and site of a block-house in the wars of the sixties). It so happened that just at this time a large party of the Manu-korihi *hapu* of Ati-Awa, under Makere, his grandson Taramoana, and others, made an expedition from their *pa*—Manu-korihi, on the north bank of Waitara, just above the present bridge—to Manu-tahi, a place on the Wai-o-ngana river, now occupied by the village of Lepperton—and where was a redoubt held by the military settlers under Captain Corbet and Lieutenant John Kelly in 1865. This party of Manu-korihi people came for the purpose of collecting *aka*, or forest vines, used for various purposes in old Maori days, such as lashings for the palisades of their *pas*, for making *hinaki*, or fish-baskets, and many other purposes where strength was necessary. From the high ground of Matai-tawa, the Ngati-Ruanui sentries saw this party coming along in the open country by the path which led to Manutahi, and immediately divined where they were going. So they armed and rushed down—the distance is not great—keeping under cover until they reached the path, where the whole party went into ambush and waited until Manu-korihi were well within their toils. Then Ngati-Ruanui arose and commenced the slaughter. But, after all, few fell into their hands for their footsteps had been seen and the alarm quietly given. The great loss to Manu-korihi, however, was the young chief, Tara-moana, who was killed, carried off, and eaten.

Now Ati-Awa—indeed all Maoris—were not the people to let a disaster of this kind remain unavenged. The escapees from Manu-tahi hurried home, where old Makere raised the whole of his people, together with those of Otaraua *pa* (a short distance inland of Manu-korihi), and others living near Waitara, and immediately, that same afternoon, took the war-trail in the footsteps of Ngati-Ruanui. Travelling with speed they overtook the retreating invaders on their homeward way through the forest. A skirmish ensued, in which Ati-Awa secured some *utu* for their losses, but the main party of Ngati-Ruanui escaped back to their own country.

It was at this fight between Ati-Awa and Ngati-Ruanui—says my informant—that for the first time in their history the bodies of people distantly related were first eaten by their relatives; for up to that time a blood relation, however distant—and the Maoris carried

relationship to even tenth or twelfth cousinship or further—were never eaten by these tribes. This fact is referred to in Makere's lament.

On return to their home at Manu-korihū, old Makere composed the following lament for his grandson, Tara-moana, which is a great favourite with Ati-Awa to this day. Makere was also a poet, but was no match for Tu-raukawa, of Ngati-Ruanui, who, as has been said, was one of the best of Maori poets. One of the latter's poems will be found at page 322 of "*Nga Moteatea*," which has never been translated. It is probably the best in the language—that is, from the Maori point of view, for no translation can possibly do it justice, nor probably does any living Maori at the present day understand the references contained in it. Makere and Tu-raukawa were in the habit of carrying on a poetic war, each trying to outdo the other in their efforts. Unfortunately, none of these particular compositions have come down to us.

The following is Makere's lament :—

HE WAIATA TANGI. NA MAKERE.

E Tama ! nga ki e !
 Ka moenga ke koe.
 Ka pau koe te wehewehe
 Ki runga to hautapu—i—¹
 Iri mai koe ki runga to whata-rangi²
 Koe papa totara.³
 Ka pau koe te huirua
 Ki te ata-kahurangi,⁴
 No ro' te whare nui, kei a Hine-a-wai,
 Māna e tuku iho, ko te takapau hora-nui⁵
 Kia kona⁶ ake te kakara
 O nga hine i te ipo Ati-hine.⁷
 Haere ra E Tama !
 I runga i aku korero ka iti,
 Haere ra E koro !
 I runga i aku korero,
 Ka hoki taku tipu—i.

Kaore o te ao nei tangata
 Hei ngaki i to mate.
 Tenei te tangata, ko Taringa-puta-iti⁸
 E kore e whakarongo mai ki te korero—o—i—
 Ka tara ai koe ki te riri.
 Tenei te kahui-po,⁹
 Hei tu mai i nga tu,
 Tena nga hua-tarau a Tane¹⁰
 Hei ngaki i to mate,
 Hei kawē i ahau te rae ki Okawa¹¹
 Kia naomia mia te ate o te whenua,
 Kia whakako te tangata,
 Me patu marire,
 Mei mahara marire iho,

Ki roto Wharekura¹²—
 Ko nga whare punanga korero,
 I pu ai te riri—e—i.

E hara ano i te tangata,
 Na huinga mahara ano,
 Na te hikonga rangi¹³ ano,
 Nāna korua, ata tohatoha marire iho
 Mo te umu o te hau—e—i.
 He toenga ruakanga¹⁴—
 He puanga waha mai koe,
 I kuru-tongia¹⁵ iho ai
 Kia kai ake koe.
 Whakarongo reka, huanga tangata iana,
 Ka whakarongo koe ki te reka
 E Hine a Mauri-rangi¹⁶—e—

Taku kotuku noho awa,
 Taku tumu herenga waka,
 Nana i kumekume
 Te Aka whero o te whenua,
 Ka rangona koe ki Otahu,¹⁷
 Te wehi o te whenua—e—!
 He kawau e whakateka
 Ki roto o Manga-iti.¹⁸
 He takapu horo ika,
 Hakahaka koa ra,
 Hikawera¹⁹ e tu mai ra—e—i.
 He mea ka ngaro noa,
 Te Rua-o-Kai-whare.²⁰

E Tama ma e!
 Karihitia mai e koe,
 Ki te wai o te niho.²¹
 E kore e tipu to kawa²²
 Ki te ao-marama—e—
 E kore e ngaro,
 He puia-taro nui,²³
 He ngata taniwha rau,
 He aua matawhero,
 He ika moe kopua
 No roto i Wherohia²⁴—e—i

Tenei te hoanga
 Te takoto i raro nei,
 Waiho kia oroia ana
 He whati toki nui

Haere ai koe ki te ara titaha,
 Haere ai koe ki te ara kohuru
 Kupenga-taratara,²⁵ i whakahaua iho—i—
 Paenga paraoa ki roto te Hiku-mutu.²⁶

Taku ika topuni
Ka moe ki reira na—i—
Pou o Rakei, ²⁷ i whakahaerea iho—e—
Kiri o Rongomai, ²⁸ ka pau te whakarato,
Ki te ahi kai rikiriki e—i—
Me kowai ra te atua
Māna o te rangi?
Me ko Uenuku ra,
He atua kai tangata ia na—i.

TRANSLITERATION.

O son ! whose fame all tongues proclaim,
Thou sleepest there apart !
Separated from those that love thee,
By a violent and sudden death.
Thou liest on thy funeral stage,
Like a well-hewn plank of totara.
Thou art gathered to the spirits—
To the shades of our beloved ones—
To the great ones of our house.
Hine-a-wai, thy ancestress wilt thee meet,
And she will spread out the marital couch,
And cause sweet scents to be diffused,
By the maidens in their youth.

Depart thou ! O my son !
With my little meed of praise,
Go, loved one ! with my poor words,
Whilst my growth is stinted at thy loss.

There is no one in this world below,
To avenge thy sudden loss.
'Tis true that some assent, but act not,
Nor listen to the tale
How brave thou wert in war,
'Tis left to the gods of the nether world,
To fulfil their proper functions,
Or the heedless fruits of the forest
To avenge thy sudden death.
Now take me to Okawa's ridge
To snatch the triumph from the foe.
Some men in deep contempt do say,
" Let stern revenge be taken," but mean it not,
They think not of famed Whare-kura temple,
Where great deeds and thoughts arose,
And wars were oft proclaimed.

It could not be through man alone,
(This overwhelming loss)
But rather from the mighty thoughts
Of high celestial beings, all powerful,
By whom ye were defeated, and thy parts,
To the ovens of thy slayers were distributed,
And thou became like the remnant of a vomit—

The spewings of the mouth—
When thou wert basely slain.

(And ye O Ngati-Rua, did eat him),
Glorying in the taste of a relative's blood.
Nor felt the offspring of the lady Mauri-rangi
Any shame at this foul deed.

My handsome crane ! river dweller !
My carved pillar ! Canoe fastener !
'Twas he that to him drew,
The red roots of the earth (chiefs)
Thy fame has reached Otahu,
(In that distant land Hawaiki)
Thou feared one of the land ! thou art,
Like the cormorant with outstretched neck,
Seen in the waters of Manga-iti.
Like the albatross, fish swallower,
Whose plumes in dance do cause delight
In the land of Hika-wera.
Alas ! thou art now lost indeed
In the deep chasm of Kai-whare.

O friends that hear me !
On thee has been performed
The returning warriors rite,
With the waters of the teeth.
No offspring of thine shall ever more,
In this world of light appear.
Nay ! but thy race will not be lost ;
Like unto a *taro*-root are they for number—
Like the offspring of the *taniwha*,
Like the shoals of red-eyed *awa* (herrings)
That sleep in the deep and shady pools,
That fringe the shore near Wherohia.

Thou art like the grindstone there,
That lies in yonder yard.
By grinding, ever rubbing
An axe becomes as good as new.

Thou disappeared by side paths,
Extinguished by murder's hideous way.
By treacherous schemes thy death occurred.
And now like some great whale
At Hiku-mutu dost thou lie.

My cherished one ! once so near !
Thou liest there in death's repose,
Scion of Rakei ! descendant direct !
Image of Rongo-mai ! now are thy bones dispersed,
And lost in the midst of cannibal ovens.

Who then is the powerful war-god of Heaven ?
Surely it is Ue-nuku, the rainbow god,
The fierce-eyed god of cannibal lust
('Tis he shall avenge thee !)

NOTES.

I am indebted to Te Whetu for the following notes, and, as many of the Maori words are of very rare occurrence, Maori students may be glad of their meaning. 1. *Hautapu*, a violent death; 2. *Whata-rangi*, the stage on which bodies are placed until after the *hahunga*, or exhumation; 3. *Papa-totara*, the *totara* box in which bones are kept until buried; 4. *Ata-kahurangi*, the shades of the departed loved ones; 5. *Takapau-horanui*, a highly ornamental mat, emblematical of marriage; 6. *Kona*, diffused as scent, carried by a current of air. In the islands it means intoxicated—i.e., the rising of the fumes to the brain. 7. *Ati-hine*, the young girls of the tribe—*ipo*, a lover; 8. *Taringa-puta-iti*, one who listens, assents, then fails to act; 9. *Kahui-po*, the assemblage of gods of the nether-world; 10. *Hua tarau a Tane*, the wild fruits of the forest; 11. *Okawa*, the south ascent on the old war-path up to Pukerangiora, where Te Rangitake retreated to during the war of the sixties; 12. *Whare-kura*, the famed temple in Hawaiki, where all knowledge was accumulated; 14. *Ruakanga* = *Ruakitanga*, to vomit; 15. *Kuru-tongia*, killed, battered; 16. *Mauri-rangi*, an ancestress of W. K. Te Rangi-take, and of Tara-moana and of N-Rua-nui; 17. *Otahu*, said to be a place in Hawaiki; 18. *Manga-iti*, a little stream near the Huri-rapa *pa*, Waitara, south bank; 19. *Hika-wera*, a place near Waitara; 20. *Rua-o-Kaiwhare*, a famous and very peculiar hole in the beach on Manukau, South Head, the lair of the *taniwha*, Kai-whare; 21. *Karihiti*, etc., a very peculiar custom applied to warriors returned from war; 22. *Kawa*, poetical for offspring; 23. *Puia-taro-nui*, a many-rooted *taro*, a family of many scions; 24. *Wherohia*, a place near Hurirapa, Waitara; 25. *Kupenga-taratara*, deep-laid schemes; 26. *Hikumutu*, an old *pa* near Manu-korihi; 27. *Rakeiora*, eponymous ancestor of Ngati-Rakei; 28. *Rongomai*, a remote ancestor.

Tu-raukawa, the poet, warrior and leader of Ngati-Ruanui in the ambushade when Tara-moana was killed, was born about the year 1750. It is believed that Makere, the composer of the foregoing lament, must have been born long before, and that the ambushade took place when Tu-raukawa was a young man. Makere is known to have lived to an age even exceeding the many known cases of very great age to which some old Maoris lived. Wiremu-Kingi Te Rangi-take, the originator of the war with the Europeans in 1860, was born somewhere about 1785 to 1790, and he had seen Makere as an extremely old man barely able to crawl about when the former was a small child. We may probably fix the date of this event at about 1770-80.

I have mentioned two of the Ngati-Ruanui raids into the Ati-Awa country. The third was when that tribe attacked Ihaia-Te Kiri-kumara at Te Karaka *pa*, Waitara, in 1854, consequent on the death of Katatore at the hands of the former.

TE PARO-O-TUWHERA.

(Circa, 1770.)

TABLE NO. XLVII.

Korehe—Kura-poupou

Mokotua—Tu-tonga-paea

Whakawero—Te Tuiti

The Ngati-Rahiri branch of Te Ati-Awa have always lived on the north side of the Waitara river, and between there and the Onaero river; their headquarters being about Waihi stream and Te Taniwha, a prominent *pa* situated on a projecting point on the coast, and which—it may be added—

was the boundary to the north of what is known as Spain's Award, the land awarded to the New Zealand Company under their purchase, the disallowance of which award by Governor Fitzroy was the source of subsequent troubles between the Europeans and Maoris, leading up to the war of the sixties.

Korehe, shown in the table above, lived at Turangi, near Waihi; he had seven brothers and one sister, named Kopiri-taunua. This family was connected with the Taranaki tribe living at Raa, but in what manner I do not know. At this period the Nga-Potiki-taua people of Taranaki, after Tu-whakairi-kawa's conquest, as related in Chapter IX., were in occupation of Nga-Motu, or the Sugar-loaf Islands, and the adjacent shores—always a desirable site for residence on account of the abundance of fish there obtainable. In Korehe's time there happened to be an interlude of peace between the Nga-Potiki-taua tribe and Ati-Awa, so Kopiri-taunua took the occasion to visit some of her connections living at Nga-Motu. In order, no doubt, to satisfy the desire for *utu*, or payment for some death due to Te Ati-Awa, some of the Nga-Motu people killed their young visitor and probably put her to the usual use in such cases by making a meal of her.* Some of her bones, however, were put to another use, very common in former days, for they were made into fish-hooks. Needless to say, this was a most deadly insult to Ngati-Rahiri; but it appears that many years elapsed before that tribe were able to secure the revenge so dear to the Maori's heart, or even to find out what had become of her.

Kopiri-taunua had a younger brother named Pakau-moumoua, who was quite a child when his sister was killed. After he had grown up to man's estate he visited his relatives at Raa, and on his way back

* Mr. W. H. Skinner has a slightly different version, as follows:—Kopiri-taunua was on her way to Mounu-kahawai, in the Okato District. On the road there, at Waireka Stream, Omata District, she came across a man of the Nga-Potiki-taua people who was engaged sharpening a stone axe in the water. This man insulted her by making indecent overtures, and, on her refusal to concede to his wishes, he killed her and his people made a meal of her, but preserved the bones for fish-hooks.



PLATE No. 10.
The *Kumara* god, Rongo.

stayed for a time at Nga-Motu, the place where his sister had been killed, not knowing that these were the people who had committed the deed. Whilst there he was invited to go out fishing with the Nga-Potiki-taua people of Rua-taku *pa* (Sugar-loafs), and when the canoe had reached the fishing-ground off Te Motu-o-Tamatea he heard one of the crew reciting his *karakia* in order to make the fish bite. In this *karakia* his sister's name was mentioned, and when the fisherman ended by saying, "*Piki ake ra e Hine ! i te pikitanga i Onuku-tai-pari*"—"Climb up, O Lady ! at the ascent at Onuku-tai-pari"—which is the name of the sandy descent to the beach on the south side of Pari-tutu), he knew at once that his sister's bones were being used as fish-hooks in the very canoe in which he was. This was a most disconcerting position for Pakau. At last he came to the conclusion that he must get ashore as soon as possible. To this end he feigned to be ill and asked the fishermen to put him ashore, where he pretended to be very ill indeed—so much so that the people gathered round to hear his last wishes. He then urged them to carry him back to his own home at Turangi, so that he might die amongst his people. Some of the chiefs and people consented and gathered together for that purpose, but when Pakau saw them he said, "*Ehara tenei i te ope rahi, e kore e pau nga kumara o Tonga.*"—"This is not a very large party ; they will not be able to consume all the *kumaras* of Tonga.") Now Tonga is a place near Turangi, celebrated for the excellence of the *kumaras* formerly grown there in great profusion. The Maoris believe that the excellent crops there obtained were due to the *māna* of their god Rongo, a stone representation of which Ngati-Rahiri formerly possessed. Many generations after this time the image was borrowed by the people of Puke-ariki *pa* (New Plymouth Railway Station), who ever afterwards stuck to it and finally hid it there. In the excavations made by Europeans at this old *pa* the stone image was found, and it is now in the Nelson Museum.* The "saying" applied to Tonga was : "*Otonga kai kino*," which may be rendered, Otonga the gluttonous.

But to return to Pakau. After his speech, a much larger number of people assembled in order to carry back the young chief with dignity suited to his rank. Before this, however, Pakau had found means to communicate with his own people and tell them of the fate of Kopiri-taunoa's bones, and to urge them to prepare for revenge when he and the Nga-Potiki-taua party arrived. To this end the Ngati-Rahiri built a large new house, and surrounded its walls with dry *manuka* sticks and other inflammable matter.

So Pakau started away from Nga-Motu, being borne along on an *amo*, or stretcher, for he still pretended he was too ill to walk. The party was a very large one, and on their arrival at Turangi they were

* It is shown in Plate No. 10.

received by Ngati-Rahiri in (apparently) the most friendly manner and invited into the new guest-house, whilst food was being prepared for them. All the dogs in the place were now tied up and beaten with sticks to cause them to howl, and this noise made Nga-Potiki-taua think they were being killed to furnish them with a meal. The guests were delighted with the anticipation of a feast of dogs' flesh and the meally *kumaras* of Tonga, and in the meantime amused themselves with *hakas*, dances, etc., within the house. Ngati-Rahiri had gathered round the door of the house all armed with short weapons concealed under their mats, ostensibly to witness the *hakas*, but in reality to fall on any of the guests who should attempt to escape when the time came. All being ready, Korehe gave the signal, and the house was set fire to in dozens of different places. The walls were so densely packed with *manuka* that there was no forcing a way through, and those who attempted to escape by the door were knocked on the head at once by the men who guarded it. Thus—says my informant—the whole of the large party of Nga-Potiki-taua were destroyed and the death of Kopiri-taunoa avenged.

It is said that the foundations of this house—Te Paro-o-tuwhera—may be seen to this day, and that it would hold a thousand people.

Some years after this event Pakau-moumoua, who had originated the above massacre, paid a visit to his wife's relatives who were living at Raoua, on the Taranaki coast, and he there occupied a house with a few other people. The Taranaki people, on hearing of this, thought it a good opportunity to wipe out the loss of their relatives, the Nga-Potiki-taua, who had been burnt, and made preparations to that end by attempting to surprise Pakau in his house at night. As they came up to the attack Pakau shouted out: "*Kaua ahau e taia potia, tuku atu tama a Kura-poupou ki waho!*"—"I don't want to be killed in the dark; let the son of Kura-poupou (see Table 47) go forth!" The attacking party, hearing this, thought Pakau had a party of his own people with him, so withdrew, and thus allowed Pakau to escape in the darkness.*

TAKING OF WAI-MANU.

(1770.)

We have no certain information as to the length of time that elapsed after the defeat of Taranaki (or Nga-Potiki-taua), north of the Wai-whakaiho river, as described in Chapter IX., until the Ati-Awa *hapus* again began to occupy their old territories from Wai-o-ngana to Nga-Motu. But, apparently, it was not very long; and at about the year 1770 we find the Rewarewa *pa* at the mouth of the Wai-whakaiho, north bank, and the Wai-manu or Puke-pupuru *pa*

*For part of this story I am indebted to Mr. A. Shand.

both occupied by Ati-Awa. "The latter *pa*" (says Mr. Skinner) "was situated partly on Town sections 853 and 854 and on Mount McCormick reserve, Town of New Plymouth. It was occupied by the Ngati-Tupari-kino section of Ati-Awa, and they also occupied the valley of Te Henui river and the country between there and Wai-whakaiho, besides portions of the Huatoki valley and the eastern part of the Town of New Plymouth. Some of their *pas* were: Whare-papa (Fort Niger), Te Kawau (at the mouth of the Huatoki, where the railway goods shed now stand); * Pu-rakau, north bank of the Henui river—a little seaward of Devon Street; Puke-wharangi (on Section 20, N.R., east of Te Henui river and between there and the Mangaorei road); Parihamore and Puke-tarata (on Education Reserve Y, inland of the Cemetery, in a bend of Te Henui river, south bank); and Puke-totara, where most of the few remaining members of the *hapu* still reside.

"At this same period Rangi-apiti-rua, of Nga-potiki-taua, was chief of the Puke-ariki *pa* and possibly the builder of it. The outworks of this great fort extended from the junction of Queen and St. Aubyn Streets, Town of New Plymouth, as its north-west corner, to the present site of the Borough Council offices as its south-east corner, and seaward to and embracing what is now the passenger platform of the Railway Station; the hill has been entirely cut away for railway and other improvement purposes. Rangi-apiti-rua was what is called a *Kai-whakarua*, or related to both Taranaki and Ati-Awa, and a chief of both tribes. But he was distrusted and disliked by both, and considered a mischievous, plotting, and deceitful man."

"The chiefs of Wai-manu *pa* (Ati-Awa) were two brothers called Wero-manu and Manu-kino, and neither of them were on good terms with the people of Puke-ariki" as was but natural seeing the serious fighting that had taken place not many years ago when Taranaki was so severely handled by Ati-Awa. Mr. Skinner continues:—

"The people of Wai-manu had certain fishing rights in the Hua-toki stream and in the early spring the *piharau* or lamprey fishing time came on, and the usual traps were set in the river, near a large stone called Pai-are, situated immediately at the back of Nathan's stores, in the prolongation of Currie Street. On going one morning to gather in the fish it was seen that the traps had been tampered with and the fish stolen. The same thing occurred three mornings following and it was then decided by the Wai-manu people to set a watch, which was accordingly done; the men hiding and holding up fern fronds in front of their faces so they should not be seen. Just before dawn the watchers saw some men approaching from the southern side of the stream descending the bank through what is now Mr. R. C. Hugh's

*The *Marae*, or plaza of Te Kawau *pa* was where Currie Street now runs, between the *pa* and Devon Street; it was called Kai-aro-hi.

garden. These men at once began to search for the lampreys, and whilst doing so were surprised by the watchers, who succeeded in killing one of the marauders. They proved to be some of Te Rangi-apiti-rua's people who had been sent by him to rob their neighbour's traps. The body of the slain was taken to Wai-manu and put to the usual purpose."

"Although caught in the act of stealing, and therefore liable in accordance with Maori law to suffer the extreme penalty, this did not render the people of Wai-manu safe from the claims of the law of *utu*; and the more so, as they were numerically much weaker than the people of Puke-ariki. Accordingly, Te Rangi-apiti-rua made preparations to exact revenge for the loss of his man. Early one morning the Wai-manu *pa* was surprised by Te Rangi-apiti-rua and his party, and, fortunately for the inmates, this attack was not entirely unexpected. They had made their *pa* as secure as possible, but the difference in numbers between the attacked and the attackers was so great that they could not expect to hold out very long. In view of this fact one or two messengers were sent off directly the attack commenced to Potaka, the principal chief of Nga-puke-turua *pa* (near Sentry Hill) to beg him to come to their rescue before it was too late. In the meantime a stubborn defence was made by the inmates of Wai-manu. At last they were driven from the shelter of the *pa*, but keeping together they retreated along about where Gill Street is now, disputing the ground as they passed along towards Te Henui, and showing a brave front to their enemies. Almost exhausted they had reached Kerau (about the junction of Gill and Hobson Streets), when the rescue party of some seventy men under Potaka came on the scene by way of Te Henui beach and up to the retreating Wai-manu people by Tai-rau.* The fighting immediately stopped and Potaka told Te Rangi-apiti-rua he had taken sufficient *utu* and bade him return to Puke-ariki. Taking the Wai-manu people under his protection Potako returned to his home at Nga-puke-turua."

RANGI-APITI-RUA VISITS POTAKA.

It has been stated that Te Rangi-apiti-rua was a *Kai-whakarua* or related to both tribes—a word that means one who eats on both sides—and it appears from Whatitiri's account that after defeating and slaying many of the people of Wai-manu, he was seized with regret for some of his relatives who had been killed there, and decided, in order to equalize matters, to incite Ati-Awa to attack the Nga-potiki-*taua* people (of Taranaki), then living at the Sugar-loaves Islands. To forward this end he decided to risk a visit to Potaka at Nga-puke-turua, well knowing, however, that in doing so he carried his life in his hand,

* About town sections 1960, 1954, etc.

for the people there were smarting under the loss of relatives at Wai-manu. He decided, however, to trust Potaka, to whom he was related. So he proceeded to the *pa* and entered it secretly just after dark and sat himself down close to Potaka's house waiting until the latter should come forth, with the idea of calling his attention. Presently Potaka's son came out, and seeing a man sitting there, returned and said to his father, "*He tangata kei te noho mai i waho ; he huru-kuri te kakahu.*"—"There is a man sitting outside there, dressed in a dog-skin mat.") Potaka thought for a bit, then came to the conclusion it must be Te-Rangi-apiti-rua, so said to his son, "That is your *papa* (elder relative), do not say a word to anyone." Potaka then went out and brought the old man into the house, where he was given food, etc. ; but not a hint was given to the rest of the people in the *pa* that a visitor was within its precincts.

In the morning Potaka went outside, and getting on the roof of his house, shouted out, "*Kua horo te pa ! Kua horo te pa !*"—"The *pa* has fallen, the *pa* is taken !") This roused all the people, who came rushing into the *marae* to find out what was the matter. On hearing that Te Rangi-apiti-rua was there an immediate outcry was raised that he should be brought forth and killed. Potaka then led forth Te Rangi-apiti-rua and set him down on a mat in front of all the people, and then said, "Who will strike the first blow at your relative ?" This silenced the people—not one would undertake the job, and soon one after another came up and rubbed noses with the visitor.

After a time the two chiefs entered into a conversation and a consultation. Te Rangi-apiti-rua said, "Have you got a *koke* ?" (canoe) "Yes," said Potaka, "but it is a very small one." When Te Rangi-apiti-rua saw it he found it too small for his purpose, which he had explained to Potaka, and secured the latter's consent to his plan. This plan was to make a naval demonstration against the Nga-potiki-taua people living about the Sugar-loaves, and so avenge the deaths of those that fell at Wai-manu. It will be observed that the wily Te Rangi-apiti-rua was willing to sacrifice his friends living beyond his home to secure to his Ati-Awa relatives some *utu* for their losses, but not those who had done the mischief. This was *tikanga-Maori* (Maori-custom). It was to this end he proposed an expedition by water, probably thinking if it went by land his own *pa* might be attacked. Potaka pointed out that an old woman (name forgotten) had a fine large war-canoe at Waitara. So both these schemers started off for that place, and on arrival at Ao-rangi, the *pa* of Miro-ora of Ati-Awa, explained to that chief the proposed plan, to which he agreed. The canoe—a very large one—was now prepared for sea, and then Te Rangi-apiti-rua returned to his home—which Whatitiri says was then at Pukaka (Marsland Hill)—so as not to appear to his people to have

have had anything to do with the plot. Potaka also returned to Nga-puke-turua to carry out his part of his scheme.

ATTACK ON THE SUGAR-LOAF ISLANDS.

Mr. Skinner adds: "To get the assistance of the Nga-puke-turua and Waitara people, Te Rangi-apiti-rua told them of a sacrilege that had been committed on the remains of their ancestor Rata-nui. Two brothers, members of the tribe living around Nga-motu, had gone on a visit to Puke-aruhe, and while there had stolen the two shin bones of Rata-nui, who had been buried in the south-western corner of the *pa*—at the back of the present school-house. Rata-nui was an ancestor of both Potaka and Te Rangi-apiti-rua and had been a great chief of both Ati-Awa and Taranaki in his day. The bones had been stolen for the purpose of making fish-hooks—for it was a strong belief of the Maoris that hooks so made were particularly efficacious in catching fish. These stolen bones had been taken away to Te Ngahoro *pa* (called now Major Lloyd's *pa*, Omata District)."

"Immediate revenge was determined on, and one party, under Miro-ora, left the Waitara river in the war-canoe already referred to, the name of which was "Eanga-nui" (the great revenge or compensation). She was a very large canoe, so much so that the whole of the party, numbering two hundred, proceeded by her to attack the Nga-motu islands. The canoe left the Waitara at night, timing its arrival at the islands just before daybreak. As the canoe drew near to Motu-o-Tamatea (the Sugar-loaf just to the north-west of Paritutu, an island at high water), the people in the *pa* there were roused by hearing a canoe song, and on looking down from the summit beheld a large canoe paddled by only a very few men, whilst some others were apparently hauling in fish as fast as they could. The bulk of the two hundred warriors were hidden in the hold of the canoe so that the Nga-potiki-taua people should not guess their number. The gleam of the shining sides of the *Kahawai* fish was seen as they were hauled in. As a matter of fact Miro-ora had brought from Waitara with him a few *Kahawai* to delude the other people into thinking that a great shoal of that fish was near the island. It was the same fish over and over again that were hauled in, together with the white whale-bone *meres*, of the warriors who manned the canoe, which the dim light before daybreak prevented the islanders from recognising. Tai-whaka-pu was chief of that section of Nga-potiki-tau that occupied the island, though his home is said to have been at Tapuae-haruru river; and as the canoe drew near he recognised Miro-ora and called out to him—"E Miro! He whetu te *pa*!"—"O Miro! are you using stars for the hooks!"; implying that the fish could not see the ordinary glistening shell-hook (or *pa*) at that early hour. Miro-ora replied—"There is a great shoal of *Kahawai*. Launch your canoes

and help to catch them." The people of the island now rushed down to get ready the canoes, whilst Miro-ora and party slowly passed on beyond the island, still, apparently, hauling in fish as fast as they could, until they got opposite the Omata *pa*. By this time it was daylight, and the people of that and other *pas* about, thus seeing as they thought a great catch of fish in prospect, all put out to sea in their small fishing canoes. In the meantime Mira-ora had manœuvred so as to get inshore of the other canoes, and as soon as this was accomplished he gave the word and immediately two hundred paddles were flashing in the sunshine as the great canoe bore down on the fleet of fishermen. These canoes were capsized and the occupants killed as the heavier vessel passed over them, and before very long the whole party and their canoes were destroyed. Many men were killed with the paddle, for which purpose it is well suited, being sharp at one end, with a lanceolate blade, and usually made of some heavy wood, such as *manuka*. From two to three hundred people were killed in this naval engagement.

After this second victory over Nga-potiki-taua, Miro-ora and his party returned to their home at Waitara.

POTAKA TAKES NGA-HORO PA.

It was stated a few pages back that Potaka, after he and Te Rangi-apiti-rua had arranged with Miro-ora the attack on the Sugar-loaf islands, returned to his home at Nga-puke-turua, near Sentry Hill. Here he arranged to second Mira-ora's efforts by an expedition by land to further harass the Nga-potiki-taua people. Mr. Skinner says: "Potaka came overland by way of the beach (at the same time Miro-ora came by sea) and was lying in ambush in the scrub close to the *pas* (at Nga-Motu). Seeing that the *pas* were deserted by nearly all but the old people, women, and children, he gave the signal and his party rushed the defenceless *pas*, and setting fire to the *whares*, made Mira-ora acquainted with the fact that the shore party had begun their work, which was the signal for him to commence his attack on the canoes. Those who succeeded in reaching the shore were at once cut off by Potaka and his followers, now in occupation of Miko-tahi (the island at the base of the present breakwater) and Te Motu-o-Tamatea. A few canoes only escaped and succeeded in making their way down the coast to Tapuae river."

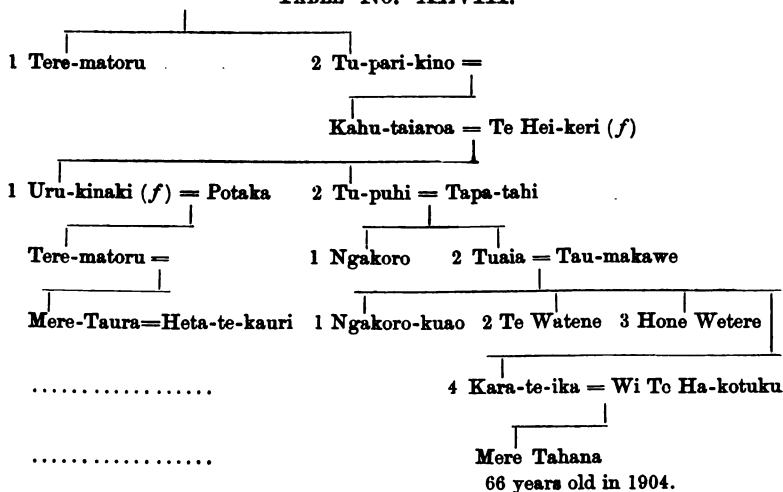
Potaka and his party went on to Nga-horo (Major Lloyd's *pa*, Omata) to carry out the search for the bones of the ancestor Rata-nui, reported by Te Rangi-apiti-rua to Potaka. "The bones were found at that *pa*," says Mr. Skinner, "hanging up in the roof of one of the houses. They were quite intact, nothing having been done with them in the way of making fish-hooks, needles, etc., the Ati-Awa having followed up their loss so quickly. The bones are said to have been

discovered in a curious way—curious to us, but quite naturally to the Maoris. As Potaka or some of his family were searching the house, they heard a peculiar sound, a kind of humming noise, as if some one were singing over a tuning fork. Being a blood relation or descendant of Rata-nui's, Potaka at once understood what the noise meant, and advancing discovered the bones concealed in the roof of the house. The Maoris tell me that in olden times this was a common occurrence; the bones of a relative made their presence known by this singing or humming noise. Certain bones had the power of warning the people of approaching danger, and would also foretell propitious days for fishing." This was not only a Taranaki but a general belief of the Maoris.

PARI-HAMORE PA.

The above named *pa* is situated on property marked on the plans of the Town of New Plymouth as section F, immediately behind the Public Cemetery, and not very far from Te Henui river. It has been a strong place in its time, though not very large. The *maioro* or ramparts are still in fair preservation. The site is a fine one; the views both up and down the Henui valley being very picturesque. Separated from Pari-hamore (the "bare cliff") by a hollow basin and about an eighth of a mile from it to the east is Puke-tarata, another excellent specimen of the fortified *pa*, still in good preservation. These *pas*, besides several others, after the re-conquest of the country by Ati-Awa, were held by the Ngati-Tu-pari-kino *hapu* of that tribe, and at the time of re-occupation the principal chief of Pari-hamore was Whakamoumou-rangi, whose people cultivated the adjacent lands, caught eels in the bright waters of the Henui and fish in the sea about a mile distant from the *pa*. Pari-hamore *pa* at that time possessed two things which rendered it somewhat famous in the discussions that went on when the tribes met at feasts or other gatherings. These were a *titoki* tree, renowned for its abundant crop of berries, from which the sweet-scented oil was made, used in old times on the hair and the body; and also for the possession of a young girl, whose beauty was the pride of the tribe and the subject of admiration of all the young fellows of the district. This lady was Uru-kinaki, daughter of Kahu-taia, a chief of Pari-hamore *pa*. To preserve the descent from her I quote the following table:—

TABLE No. XLVIII.



In the above table, Tu-pari-kino is the eponymous ancestor from whom the *hapu* that owned all the country round the *pa* take their name, and the two Meres (Mary) are both well-known ladies now living.”*

The chief Potaka, who, as we have seen, distinguished himself in the taking of Nga-horo (Major Lloyd's) *pa*, was at the time of the incidents about to be described living at Para-iti, a place inland of the Bell Block. The fame of Uru-kinaki had, of course, reached his ears, and he, though probably somewhat advanced in years, became desirous of possessing the famed beauty. Possibly he thought he would not be an acceptable suitor to the young girl, so decided to make sure of a successful issue to his suit by proceeding against Pari-hamore in force. There would not be much difficulty in finding an excuse for this—his “family records” would no doubt disclose some death unavenged, or insult not squared. However this may be, Potaka raised a *tau* of his own people and marched on Pari-hamore, where they encamped in the hollow between the two *pas* already described. But Puke-tarata *pa* was not occupied at that time.

The siege had lasted some time and provisions began to fail within the *pa*. Starvation stared the people in the face. It was therefore decided by Whakamoumou-rangi to attempt negotiations. To this end one of the women of the *pa*, standing on the parapet, called out: “*E Po'! Ka kawa te waiu!*!”—(“O Potaka! The milk is bitter!”—meaning that through want of proper food the mothers' milk was bitter and not nourishing the babies.) Potaka now saw his opportunity, so replied: *Tukua a Uru-kinaki kia heke ki raro*—(“Let

* Mere Tahana died in 1907.

Uru-kinaki be sent down to the camp.") It was at once understood what this meant; that Uru-kinaki was to be the price of peace. What the lady herself thought is not recorded. But her people dressed her up in the finest mats, adorned her hair with plumes, anointed her with the famous *titoki* oil of Pari-hamore, and sent her down to the enemy's camp, to the great admiration of all beholders. Here Potaka met and claimed her as his wife, and then gave orders to return home with his prize. He shouted out to the people of the *pa*: "*E noho ra i ta koutou pa. E wera taku whare, ka whati te ope*"— ("Remain in peace in your *pa*. When my house is set fire to you will know the *ope* has left.") And so Uru-kinaki was taken to the home of Potaka and became his wife, and they have many descendants still living at Puke-totara and other parts.

The above incident is believed to have occurred some years after the re-conquest of the country from Nga-Motu to Wai-o-ngana by Te Ati-Awa.

WHAKAREWA.

(1740.)

The following incident falls within the life-time of Te Rangi-apiti-rua, but whether before or after the conquest of the Nga-Motu country by Ati-Awa my informants cannot say, but probability seems to indicate that it was before.

I translate from Sir George Grey's "Nga Mahinga," p. 182, adding somewhat thereto from information derived from the Taranaki tribe:—"Now a war-party of Ngati-Awa and Ngati-Toa (the latter tribe was not there) was raised to proceed to Taranaki to attack the *pa* of Rangi-ra-runga (Rangi-mohuta, say Taranaki), which was named Whakarewa, a very large *pa* with high ramparts. (It is situated on section 28, block IV., Cape Survey District, three miles west of Okato Township, and, thanks to the Taranaki Scenery Preservation Society, is securely fenced in and protected. The *pa* is in good preservation, and is situated on one of those volcanic hillocks so common to that part of the country. Trees of many species cover the surface.) "Rangi-mohuta possessed a beautiful daughter named Rau-mahora, the fame of whose beauty had reached even to Te Raagi-apiti-rua at his *pa* of Puke-ariki, Town of New Plymouth. He was a chief of Ati-Awa and had a son named Takarangi, who was a great warrior. The latter had heard also of the fame and beauty of Rau-mahora and his curiosity was aroused to behold her."

"In those days of old a quarrel arose between Te Rangi-apiti-rua and the father of Rau-mahora, hence the war-party of Ati-Awa proceeded to the latter's *pa* and laid siege to it. This continued for a long time; the place was invested very closely day and night, but the besiegers could not take it. The latter were very anxious to fight with

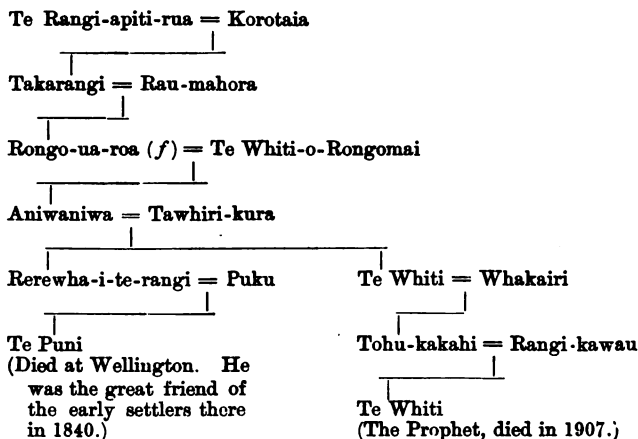
the inmates of the *pa*, but they would not come outside. The time came when the food and water supply in the *pa* fell short, and starvation stared them in the face. Rangi-mohuta, the chief of the *pa*, could no longer bear to witness the sufferings of his daughter Rau-mahora for want of water; so he stood forth on the parapet of the *pa* and called out to the besiegers: "*E te taua nei! Homai he wai moku; ma te rangatirā e tiki.*"—"War-party ahoy! Give me some water. Let the chief fetch it!") This was consented to and one of the war-party went to fetch some water, but another man seeing this smashed the calabash in the other's hand, and so the old man was disappointed. This was done several times, and then the chief of the *pa*, standing on the parapet, saw one of the chiefs of the besiegers passing who had a distinguishing mark on his head, an ivory comb and heron's plume, which is the sign of a chief. The word of the chief of the *pa* now came forth: "Who art thou?" The other returned, "It is I, Takarangi!" Then said the chief of the *pa* to him, "*E horo ranei i a koe te tau o Orongo-mai-takupu?*"—"Can you swallow (or cause to fall) the reef at Orongo-mai-takupu?"—the meaning of which is: Could the young chief overcome or rule his men.) Takarangi replied, "*E horo! Taku ringa tē ngaua e te kuri!*"—"I can! Not a dog will bite my hand!") Takarangi said this, knowing that it was the father of the beautiful Rau-mahora, and he was troubled at the thought that she was suffering from thirst. And so he forthwith arose and proceeded to fetch some water for the girl and her father. He dipped from the spring Oringi, which bubbled up from the ground (the spring is about one hundred yards to the east of the *pa*). The people of the war-party did nothing, because the waves of ocean became calm for fear of this man—that is his anger. So Takarangi took the water to the *pa* and gave it to the chief, saying to him, "Behold, I said to you, this hand of mine would not be bitten by a dog. See then! here is water for thee and the girl." Whilst they both were satisfying their thirst, Takarangi was looking at the girl, and she at him, and thus they remained for some time. The old man, after drinking, said, "*Ka horo nga tai o Motu-takupu*"—"The seas are breaking on Motu-takupu," or, in other words, his throat was wet, *i.e.*, satisfied with the water). And when the men of the war-party looked, behold! Takarangi was standing by the side of the girl, and they said to one another, "Friends! much greater is Takarangi's desire for Rau-mahora than for fighting."

"Seeing the state of affairs the father of Rau-mahora began to think; and then said to her, 'O Lady! would you like this man as a husband?' She replied, 'It is well!' And so the father gave his consent that his daughter should marry Takarangi. The young woman then proceeded to the stream to wash, and put on her finest garments, with an ivory comb in her hair, and then went forth from

the *pa* and joined Takarangi; thenceforth becoming his wife. Hence ended the fighting, and the *taua* returned to their homes at Puke-ariki and Pu-kaka (Marsland hill), and never returned again in anger; for a permanent peace was thus made by the union of Rau-mahora and Takarangi."

"The descendants of that woman are those now here—Te Puni and his family and their children; thus —"

TABLE NO. XLIX.



After the reconquest of Nga-Motu by Ati-Awa, peace was made (for a time) between that tribe and Taranaki, and in order that no further troubles should arise, two chiefs were appointed "Wardens of the Marches," Te Whare-pouri on behalf of Ati-Awa, and Rua-turi-whati on the Taranaki side. It was their business to see that "*Kia kaua e pikitia a Nuku-tai-pari*."—"Nuku-tai-pari should not be crossed by a hostile party"—that place being the boundary determined on; it is the sandy gully leading down to the beach immediately to the south of Pari-tutu, the main Sugar-loaf.

It seems probable that the marriage of Takarangi and Rau-mahora took place somewhere about 1740, and, as an old man, Takarangi was taken prisoner at the fall of the Rewarewa *pa* in 1805—see *infra*.

HINGA-KAKA.

TE TIPI AND INU-WAI'S INCURSION.

(1780.)

We now come to a very great defeat suffered by the Taranaki-coast tribes. But first let us relate the cause of it.

TABLE No. L.	For reasons unknown, but probably from the love of <i>patu-tangata</i> (man-killing) that had grown from generation to generation in ever increasing proportions, a war-party of Ngati-Haua, of the Thames Valley, and Waikato under the chiefs Te Tipi and Inu-wai, made an incursion into Taranaki.
7 Tipi	
Inu-wai	
5 Puahue	
Ngapake	
Tuhua	
.....	These two men were priests, and also warriors, professions that did not clash in Maoridom. They started from their home at Te Aitu on the upper Piako river, one hundred strong (<i>i.e.</i> 200) all picked men. They came by way of Mokau, Waitara, Taranaki, Ngati-Ruanui, Whanganui and Rangitikei; then turning to the East they crossed the Ruahine range by Te Ahu-o-Turanga track, and made their way to Ahuriri, from whence they returned home by way of the Titi-o-kura saddle and Taupo to Maunga-tautari, near Cambridge, where, after a time, the party took part in the defeat of the West Coast tribes at Hinga-kākā.*
.....	

Such is the Waikato account of this lengthy expedition, but I have never heard any local confirmation of it, that is, of details as to what this party accomplished on their way through Taranaki, though it is said that it was in revenge for the injuries inflicted on the Coast tribes at that time, that they combined to proceed to Waikato, when Hinga-kākā battle was fought and lost.

In order to fix the date and preserve the record, I quote the following portion of a Ngati-Toa genealogy—supplied by Mr. A. Shand. It may be added that through inter-marriages these people are as much Ati-Awa as Ngati-Toa :—

* This account is abbreviated from J. White's "Ancient History of the Maori."

TABLE No. LI.

8	Hine-waioro = Turanga-peke			
7	1 Kahui-taiiki = Te Maunu	2 Turanga-peke =		
6	Te Kahi-rangi = 1 Pikan-te-rangi a	2 Wai-taoro	4 Maui a =	Te Maunu-kua a = Te Urunga-pingao
5	1 Toitoti	5 Hape	Apitia	Tatua
4	Te Pehi * Matenga-te-rapa		Apitia (of Chatham Islands)	Hanuera Koteriki (of Chatham Islands)
3		Riria	.....	.....
2			.....	.....
1			.....	.....
			* Probably Pehi Kupe.	Those marked a all killed at Hinga-kākā.

The above table is part of a long one, tracing a Ngati-Toa descent from the aboriginal inhabitants of New Zealand.

TABLE No. LII. The marginal table is from Ngati-Mata-kore, one of the *hapus* of Ngati-Mania-poto that took part in the battle of Hinga-kākā, and Huahua was their leader there. It results from these tables that

13 Rere-ahu
Mata-kore
Mania

TABLE No. LIII.	Inu-wai and Huahua (of Waikato) and four others
10 Tu-heiao	of Ati-Awa were all born six generations ago, or
Manu	about 1750, and as they must have probably been
Tara-hui	thirty years old when the battle took place, we may
Rangi-tiariari	fix an approximate date at 1780. Colonel Gudgeon,
Huahua	to whom I am indebted for Table 52, says, "Tautara
5 Tautara	was not alive when Tangi-mania was fought in 1818,
Te Pako	nor Huahua when Huri-moana was fought in 1810."
Nga mo	
Nga-pawa	

..... The Taranaki war-party that went to Waikato to avenge the injuries inflicted by Tipi, Inuwai, and others as related last page, was composed principally of Ati-Awa, Taranaki, Ngati-Ruanui, and probably others, and was a very large party. They were very successful at first, carrying everything before them until they came to Nga-roto, near Te Awa-mutu, on the Auckland-Wellington railway line one hundred miles south of Auckland. Every *pa* they besieged was taken and in every skirmish they engaged in they conquered. But we have no detail of these transactions. As the war-party came up to Nga-roto—which was an open country with several little lakes (hence the name) and patches of tall *manuka* scrub, still existing in 1863—the Waikato assembled to meet them, and with them were the travel-stained veterans of Tipi and Inuwai. Ngati-Apa-kura, of Waikato (afterwards of Kawhia), were there, and Colonel Gudgeon says, before the battle took place, Huahua, of Ngati-Mata-kore, said to Tiriwa, of Ngati-Apa-kura, "*Mau te titi, maku te whewhera*"—"Be you the wedge, I will open up the hole.") But Tiriwa answered, "*Mau ano te titi, maku ano taku whewhera*."—"You be the wedge, I will open up my own hole.") The Ati-Awa at first were carrying all before them until they were met by Ngati-Apa-kura, who attacked them fiercely and stopped their progress, and eventually reversed the order of things, causing Ati-Awa to retreat. But they were followed up with such success that they were nearly all exterminated. "*Kaore i hoki mai tetehi morehu*"—"Not one survivor came back") says old Rangi-pito of Ati-Awa.

When Waikato had defeated the Ati-Awa, they were greatly rejoiced, because up to that time Ati-Awa had been most successful. The Waikato jumped on the dead bodies in their rage, shouting, "*To puku! horo tangata, horo whenua!*"—"Thy belly! O man eater, O land eater!")

A great many of the Taranaki chiefs and leaders were killed in this decisive battle, amongst whom were Pikau-te-rangi (an ancestor of Tungia), Maui, Te Maunu-kua, Te Ra-ka-herea, Tahua-roa, etc., but I cannot tell whether Rangi-pito is correct in saying every soul of the war-party perished. This defeat appears never to have been avenged, at any rate by active operations in the enemies' (Waikato) country.

Te Maunu-kuao, one of those killed, had a second name, Te Kaka-kura, so called because of the redness of his face, a point which was much admired. A "saying" about him was, "*Te ra i whanau ai a Te Maunu*"—"The day that Te Maunu was born"—or, perhaps, "Te Maunu was born of the sun.")*

In Sir George Grey's "Maori Proverbs" will be found the following reference to Hingakaka :—" *No nawhea taku katanga; no Hingakaka ano. Ko te rua tenei, koia tenei.*"—"This is the first time I have laughed for a long time: this is the second time I have laughed since the battle of Hingakaka"—a battle fought near Otawhao, where the Ngati-Awa were defeated by the Waikato tribes with immense loss). *Hingakaka*, they fell into their enemies' hands as fish hauled up in the kind of net called *kākā*, hence the name of the battle. Te Mangao is the name of the place where the battle of Hingakaka was fought; it is about a mile and a-half from Otawhao."

*From Mr. A. Shand.

CHAPTER XI.

THE DOINGS OF NGATI-TAMA

On the Northern Frontier.

IT has frequently been mentioned in former pages that the brave little tribe of Ngati-Tama that occupied the country from the White Cliffs to Mohakatino river, were constantly at loggerheads with their northern neighbours of Mokau, where dwelt the southernmost *hapus* of the great Ngati-Mania-poto tribe—Ngati-Rakei, Ngati-wai-korora, Ngati-Mihi, Ngati-Ihia, and others—which have been referred to under the name of the “Tainui” tribes, for it was in that canoe their ancestors crossed “The great ocean of Kiwa” in 1350 when they first settled in New Zealand.

By their numerous strongholds situated along the coast, the Ngati-Tama for many generations held back the power and might of the Tainui tribes, and in nearly all instances were able to inflict defeat on the northern invaders. The first instance we have record of is when the great chief of Waikato, Runga-te-rangi, a grandson of Mania-poto, who lived twelve generations ago, was killed by Ngati-Tama at, or near, the Kawau *pa* when leading a hostile expedition against the latter tribe. This man, according to Maori ideas, was of supreme rank, for he was of the *Kawai-ariki* or agnate line of descent from Hotu-roa, captain of the “Tainui,” and therefore combined in himself all the powers of chieftainship, together with those of a sacerdotal character pertaining to the *ariki* of a great tribe. His death occurred somewhere about 1625 to 1630—as near as can be made out. The father of Runga-te-rangi was Te Kawa-iri-rangi, and he was killed in some expedition to Tamaki (Auckland Isthmus). After his son’s death at Te Kawau *pa*, a “saying” became common among the Waikato tribes:—“*Pou-tama ki runga ; Tamaki ki raro*,” the meaning of which is, there is always war at Pou-tama in the south, or Tamaki in the north. This death led to many expeditions against Ngati-Tama in order to wipe out the sense of defeat felt by the Tainui tribes ; but the plucky little tribe (of Nga-Tama) held their own and invariably beat off their opponents, until the early years of the nineteenth century, when, as we shall see, they had to succumb to superior force and to muskets. Many a noted Waikato or Ngati-Mania-poto chief fell under the *taiahas* of Ngati-Tama during this period, amongst whom were Maunga-tautari, Hanu, Tai-porutu, Pehi, Ahiweka, Whiti, etc. Few particulars of these obstinate fights have been preserved, at any rate with sufficient detail to enable us to place

them in their proper sequence. The following notes, however, have been secured by Mr. W. H. Skinner and myself in reference thereto; and the localities will be seen on Map No. 3. :—

Mr. Skinner says: "The Ngati-Tama tribe possessed all the lands along the coast from the Mokau river to Titoki, a place two miles south of Puke-aruhe *pa*, at the southern end of the White Cliffs. Strictly speaking, the Mohaka-tino river was their northern boundary, for the strip of country between there and Mokau was never occupied permanently by Ngati-Tama; it was a neutral or debatable ground between them and Ngati-Mania-poto. To the ancient Maori this country of the Ngati-Tama was an ideal one—a land to be desired and fought for. It offered numerous sites to the old warriors, perfect in their way, for their *pas* or fortified villages; positions of such great natural strength and the advantages surrounding them that it was scarce conceivable to improve upon them. The narrow strip of level or undulating land—about half a mile wide—between the sea and the foot of the wooded ranges, was rich and easily worked, and more than ample for all their wants in the growth of *kumara*, *taro*, and other vegetables. Two fine streams, the Tongaporutu and Mohaka-tino, besides numerous smaller ones, abounded with eels, whilst the forest ranges offered good returns to the bird-snarer. At their feet the ocean literally teemed with life.

"Owing to the attraction offered by the numerous mussel reefs along this part of the coast, together with the sea itself, a plentiful harvest was always provided to the fishing fleets that issued from the rivers and sandy coves in proximity to the *pas*, during the proper season and favourable weather.

"For a period of two hundred and fifty years or more warfare had existed between Ngati-Tama and Ngati-Mania-poto."

THE DEATH OF WHITI.

"Whiti was the name of a Ngati-Mania-poto chief who was killed at Te Horo, the northern end of Pari-ninihi cliff, where the old path left the beach and ascended the cliff to avoid the Taniwha point—a place which is identical with the tunnel that now pierces the cliff, running up at a steep grade from the beach below to a gully at the back of the cliff. Whiti was returning with his party from a raid into the enemies' country—unsuccessful apparently, for he was closely followed by the Ngati-Tama people of Puke-aruhe and Otu-matua *pas*—and they were making a running fight of it. The northern *taua* was brought up by the cliff at the foot of Te Horo; there was no escape, except by the steep path that ran sheer up the cliff. At intervals stakes were driven into the ground, to which were attached supplejack ropes, without the aid of which it was scarcely possible to reach the top. Once on the summit, they were safe for the time being.

"One by one Whiti's men ascended the cliff, until at last only their

brave leader was left below. And now having nobly covered their retreat, he stood, a true warrior at bay, facing his swarming enemies. Not one of his opponents dare attack him. Watching his opportunity he turned suddenly and made a spring up the smooth worn surface of the bare cliff; once past this he was safe, but the fates were against him. Exhausted no doubt by the exertions of his defence, he failed in the attempt and partially slipped back, or hung for a while on the lower edge, and before he could recover himself his enemies below caught him by the ankles and dragged him back to the beach, where he was killed before the eyes of his own people on the cliff above, who were unable to render him any aid.

“This event took place some six or eight generations ago.”

It is somewhat difficult to understand how Whiti and his party managed to pass the Ngati-Tama fortresses that existed between the scene of his death and Mokau. Possibly Ngati-Tama were away at the time.

WAIANA CAVE.

Just inside the mouth of the Mohaka-tino river, on the south bank, inside a little island, there formerly existed a cave in the cliffs called Waiana, which has now disappeared owing to the erosion of the cliffs by the sea and the river.

“Many years ago, but sometime after the death of Whiti, a party of Ngati-Mania-poto came across the debatable land between there and Mokau and camped in this cave. It was a time of peace—if it were possible for such a thing to exist—between the two tribes. But Ngati-Tama at once decided to entrap and kill the party in order to equalize some of the *utu* owing. Accordingly, a great show of friendship was made and preparations undertaken for a feast of *pipis* and other Maori delicacies. The Ngati-Tama, whilst the food was preparing, and apparently unarmed, approached and intermingled with the visitors. But they had concealed weapons about them. A *tangi* was now held, and mutual good wishes and satisfaction expressed at the state of peace which now obtained. All this time Ngati-Tama had been gradually encircling and mixing up with Ngati-Mania-poto according to a prearranged plan. At a given signal they fell among the visitors and killed nearly the whole of the party, including an important chief named Niwha. This man was an ancestor of Niwha who now (1894) lives at Te Kauri village, Mokau Heads.”

DEATH OF TAI-PORUTU.

(1780.)

The amount of fighting between Ngati-Tama and the Tai-nui tribes to the north has been so constant, and the events so numerous, that it is impossible to describe them all, or even to place them in the proper sequence until the opening years of the nineteenth century. But the

death of Tai-porutu rests on somewhat surer *data* than usual. Tai-porutu was the principal chief of the Ngati-Haua* tribe of Matamata, Upper Thames Valley; his son was Te Waharoa, whose son was Wiremu Tamihana Tarapipipi, the so-called "King Maker." Mr. J. A. Wilson, in his interesting "Story of Te Waharoa," says Te Waharoa was upwards of sixty years of age when he died in 1839, and that he was born just at the time Tai-porutu was killed. This takes us back to the year 1780, and it seems probable to me that it was during the expedition of Tipi and Inuwai already described that Tai-porutu's death occurred, for it was Ngati-Haua who formed the bulk of that war-party.

Whether it was in retaliation for the Wai-ana massacre described above, or to settle some other account with Ngati-Tama, a party of Ngati-Haua and Ngati-Mania-poto came down the coast and got as far as the Kawau *pa*, the great stronghold of Ngati-Tama, a description of which will be found in Chapter I. Mr. Skinner adds, "On the hard sandy beach below and to the north of Te Kawau, called Rangi-kaiwaka, was fought many a pitched battle, and here has been heard times beyond measure the thundering chorus of the *ngeri* or war-dance, the forerunner of a coming fight. A quarter of a mile to the north of Te Kawau, a rocky ledge ran from the base of the cliff seaward, separating the Rangi-kaiwaka beach from that of Pou-tama, which latter ran unbroken to the Mohaka-tino river two miles distant. Many of the battles fought here centred around this ledge of rocks; the first party to gain the advantage of its slippery summit bade defiance to their less successful foes below."

It was during one of the battles fought on the beach just described that the *taua* above referred to were defeated by Ngati-Tama, and Tai-porutu killed or wounded. His body was then taken up to the Kawau *pa* and suspended head downwards in the main gateway or *waha-roa* of the *pa*; he was crucified, in fact. Hence comes the name Waha-roa, of the Ngati-Haua family, which was given to Te Waharoa by his mother soon after his birth, when the news of Tai-porutu's death reached her.

Colonel Gudgeon says that the Whanganui tribe Ngati-Hau were assisting Ngati-Tama at the time that Tai-porutu was killed, which is confirmed by W. Te Awa-i-taia's account in "Ancient History of the Maori," Vol. 6, p. 1.

DEATH OF PEHI-TAHANGA.

Mr. Skinner continues, "During one of the periodical raids of Ngati-Mania-poto into the Ngati-Tama country, a night attack or surprise was attempted on Te Kawau *pa*. The following is the

*Not to be confused with Ngati-Hāua of Upper Whanganui, for the two last syllables (*haua*) are pronounced quite differently in the latter tribe's name, like *ha-ua*, not *hāua*.

Ngati-Mania-poto account as told by Toiroa, of Mokau Heads: 'A *taua* of our tribe had come to Pou-tama to obtain revenge for the death of one of our chiefs, and they nearly succeeded in taking the *pa*. The only approach to this stronghold was by means of steps cut into the sandstone rock on the landward face, up which only one man could go at a time' (or was it not rather by ladders which could be drawn up into the *pa*.—W. H. S.) 'It was night, or early dawn, and part of the *taua* had gained the summit of the island *pa*, where they were discovered by Ngati-Tama within, and the *taua* was quickly driven over the cliff or back by the way they came. As it was only possible for one man at a time to get down, the *taua* was caught in a trap, and a chief of very high rank in the Ngati-Mania-poto tribe, named Pehi-tahanga, in trying to escape, fell over the precipice into the gut (see Plate No. 2) that runs between the island *pa* and the main land, a height of one hundred feet or more. Falling on to the rocky ledge below, he was killed, or so injured that he fell an easy prey to Ngati-Tama. His body was cut up and eaten with great ceremony at the feast called *Tē ohu*, at the planting of the *kumara*. His son, in consequence, afterwards took this as a name, Te Ohu. Pehi-Tahanga was an uncle? or near relative of Wahanui's.' "

The following is the *haka*, or *ngeri*, sung by one of the Waikato parties that came to avenge the death of Pehi-Tahanga—see "Nga Moteatea," p. 209:—

Rokohanga mai taku ipo,	When evil counsel to my lover came
O, e atawhaitia ana,	In the midst of those that loved him,
A, ka riro i te ko muhumuhu,	'Twas whispers of fame to come,
U, ka riro i te korerorero,	And strong persuasion together
O, ka tu ra ka haere,	That induced him to arise and join
E, ki te tiki ra i Te Kawau,	In the vain hope, Te Kawau to take,
U, kia riro mai Tu-poki,	With Tu-poki its chief to slay
I, kia riro mai Raparapa	And his valiant brother Raparapa
A, kia riro mai to kai	'Twas there thy food would be
Ngohe ngohe te riri.	And war be easily ended.

The first line of this *ngeri* is sung by one voice, all the rest by the whole of the war-party, excepting the first letter of each line, carried over from the last of the previous line, which is sung by the fagle-man.

DEATH OF AHIWEKA.—RAPARAPA, AND TU-POKI.

It was at the end of the eighteenth and the first twenty years of the nineteenth century that flourished the Ngati-Tama hero, Raparapa and his almost equally famous elder brother Tu-poki, both mentioned in the *ngeri* above. Their home was Te Kawau *pa*. They were the leading chiefs of Ngati-Tama in those days, and their war-like deeds are sung of to this day. Rangipito, whom I shall have very frequently to quote in what follows, says of Raparapa, "He was a comparatively small, spare man, but very active, and strong in the limb, with small

muscular calves; he was a great *toa* or brave, who, with his valiant brother Tu-poki and their tribe, had often hurled back the *élite* of the northern tribes from their rock-bound home at Pou-tama." Another account of the same man obtained from Wi Ari by Mr. W. H. Skinner is, "He was a man below the medium height, not heavily built, but his joints were of phenomenal size (? double jointed). He was possessed of enormous muscular strength and great activity, and above all was a *toa* (warrior)."

Mr. Skinner adds, "As showing Raparapa's great strength and activity, he, on one occasion, rushed down from the Kawau *pa* and dashing into the rear of a retreating *taua* of the enemy on the beach below, seized a full-grown warrior" (named Ahi-weka) "by the *tatua* or belt, and throwing him over his shoulder, ran back with him to the base of the cliff, and then unaided bore his prisoner up the steep face by the way that has been described to the summit of the *pa*, where he was despatched at leisure." This was a feat of no ordinary strength. I have no means of fixing the exact date of this event, but it was about the year 1800. Wiremu Nero Te Awaitaia* says the tribes that formed this large war-party were Waikato, Ngati-Haua, Ngati-Mania-poto, even some of Ngati-Paoa and Ngati-Maru of the Thames Gulf, and a few of Nga-Puhi from the north. They mustered a thousand warriors and were met by an equal number of Ngati-Tama (and, as Te Awa-i-taia says, some of Ngati-Hāua of Whanganui). A battle was fought on the Pou-tama beach and the allies defeated, and then returned to their homes without much satisfaction for the death of Tai-porutu, which was the object of this great *taua*. Te Awa-i-taia says the Whanganui chief Tangi was killed in this battle.

The same Maori writer says that, "There was the great expedition of Te Waharoa, Pohepohe, Tu-te-rangi-pouri, and all Ngati-Mania-poto when Poroaki and his party were slain at Pou-tama by Ngati-Awa"—which preceded the above; but I am unable to place it—probably it was either in the same or preceding year as that in which Ahiweka was captured (*i.e.*, in 1800). It was in one of these expeditions that Maunga-tautari, a great chief of Ngati-Haua, was slain.

Mr. Skinner says, "Tu-poki, the younger brother of Raparapa, is described as a man of great size and strength, but slower in his actions than his brother." We shall come across these two men again in the course of this narrative.

* "Ancient History of the Maori," Vol. 6, p. 2.

THE CAPTURE OF THE REWAREWA PA BY A *TAUA* OF THE
TARANAKI TRIBE.

1805-10.

The next event in the history of this coast was the capture of the Rewarewa *pa*, which Mr. W. H. Skinner thus describes :—

“The Rewarewa *pa* stands at the mouth of the Waiwakaiho river, which falls into the sea about two miles north of New Plymouth. The *pa* was situated on the north bank of the river, between a bend immediately inside the mouth and the sea, and at the time of this story—early in this century or about 1805-10—was occupied by the Ngati-Tawirikura, a subdivision of the Nga-Motu *hapu* of the great Ati-Awa tribe.*

Before relating the storming of this stronghold, it will be necessary to give a short account of the action that led up to this event, and which was the direct cause of the terrible revenge measured out to the inhabitants of the Rewarewa *pa*.

The people of Rewarewa, combined with those of the great Puke-tapu *pa*—the chief stronghold of the powerful Puke-tapu *hapu* of the same Ati-Awa tribe—in all from eight hundred to one thousand warriors—had some time previously made a raid on the Taranaki tribe, attacking and capturing the then celebrated fighting *pa* of Koru. This *pa* probably takes its name from *koru*, a bend or fold, as it is built on a deep bend of the Oakura river, just below the present township of Koru, which is named after the *pa*. It is situated about nine miles south of New Plymouth, and is a favourite resort for picnics at the present time. The old fort is approached by crossing a most picturesque suspension bridge, which spans the rocky bed of the Oakura beneath the wooded slopes of the now deserted stronghold. The whole of the *pa* and its outworks are now covered with a dense growth of *karaka*, *rewarewa*, *ngaio*, and other native shrubs, and on my last visit was in an almost perfect state of preservation, excepting, of course, the palisading, which has decayed. Koru is unique amongst old Maori strongholds in the Taranaki district, in the kind of protective works adopted; some of the walls are built up with rubble work, the stones for which were obtained from the bed of the Oakura, which flows immediately beneath. These stone walls—or rather walls faced with stone—run up in some places to a height of fifteen feet, and all the minor outworks are faced with stone in the same manner. Tu-makuru and Mona were chiefs of the Koru *pa* at this time. In this affair the former is said to have killed two Ati-Awas with one thrust of his *tao*, or double-pointed spear, or by a right-and-left thrust. Tu-makuru made good his escape, but Mona was killed in a hand-to-hand fight by the *taraha* of one of the Ati-Awas.

* See locality plan, opposite page.

After the capture of this *pa* by Te Ati-Awa, and when all the fighting was over, feasting and the recounting of deeds of valour and daring as a matter of course followed ; then it was that a great dispute took place between the two *hapus*. It so happened that the contingent from Rewarewa consisted almost exclusively of chiefs, and several of these were men of high rank in the Ati-Awa tribe. The Puke-tapu men, on the other hand, though outnumbering their friends by two to one, contained few men of high rank among them. The aristocratic contingent from Rewarewa taunted their friends of low degree from Puke-tapu with only playing a secondary part in the affair of Koru ; they intimated that they were there picking the bones of an enemy who, had it not been for the particular prowess of the Rewarewa people, would have been eating them—the lowly men of Puke-tapu, instead—in fact they took all the credit to themselves, leaving none for the brave fellows of Puke-tapu. The Puke-tapu men withdrew to their homes—the country round about what is now known as the Bell Block—very *pouri*, to bide their time for taking *utu* for the insulting swagger of their Rewarewa kin. An opportunity was not long wanting.

At this time the country in and around the present site of New Plymouth was constantly being overrun by war-parties of the Taranaki and Ati-Awa. Originally the boundary between these two tribes was the Manga-o-raka river—six or seven miles to the north of New Plymouth—but in course of years the Ati-Awa had driven their neighbours further and further to the south, and at the time of this story the line of demarcation between these two hostile tribes was fixed about the base of Paritutu, the highest of the Sugar-loaves, about two miles to the south of New Plymouth—see Chapter IX. Evidence of the Taranaki occupation of this debatable strip of country is to be seen on every hand ; a few of their principal strongholds may be mentioned : Pu-kaka, immediately at the back of St. Mary's Church, New Plymouth, and now known as Marsland Hill ; the top of this great *pa* was afterwards levelled off for military purposes, and during the Maori wars of 1860-5 was the headquarters of the Imperial forces in this part of New Zealand ; Pu-kiekie, just to the south of the last-named *pa*, in Victoria Park ; Wharepapa, or Fort Niger ; Mataitonga, or Fort Murray, both in the town of New Plymouth, and both used during the Maori war in 1860-5 as military stations ; Puke-he, now known as the Mission Hill, near the Breakwater ; Okoare, just at the back of Mr. F. Watson's farm-house, Westown ; Whakawhitiwhiti, in the same neighbourhood ; besides a number of others.

The Taranaki tribe, smarting under the slaughter at Koru, determined to have *utu* for their fallen chiefs, and soon after an incident occurred which determined Taranaki to proceed forthwith to satisfy their craving for revenge. A certain man of Taranaki, whose name is forgotten, visited Kairoa *pa*, situated behind Matai-tawa. He

was not a chief or man of much importance, but was related to both Ati-Awa and Taranaki. Some of the Kairoa Ati-Awa, finding this man outside the *pa*, set upon him and tried to kill him; indeed, thought they had done so, for the poor fellow was terribly knocked about the head—so much so that he became unconscious. His jaw was also smashed by a blow. After a time the man came to, and finding his foes still about, feigned death, until he got a chance to creep away into the bush, from whence he made his way with great difficulty to his home. Arrived there, and on beholding the pitiable state in which he was in, he was asked, “*Na wai koe?*”—(“Who maltreated you?”) “*Ku—u—ku—u—kai——roa,*” said he, not being able to speak distinctly on account of his fractured jaw. This incident was the “last straw.” It was at once decided to send forth a party to obtain revenge. This *taua*, numbering about two thousand in all, struck into the bush about the Tapuae or Poutoko,¹ and kept along inland so as to avoid observance by the Ati-Awa in the Pahakahaka² Fort, and stragglers from Pukeariki.³ They seem to have turned down towards the beach near Ratanui,⁴ passing through the upper end of what is now called “Brooklands,” on to the present line of the Avenue road, striking the beach at Autere—Major Brown’s former residence at the mouth of the Henui River. They must have kept under cover near here for a day—they certainly would have been seen and the alarm given had they ventured on to the beach in the daylight. But it is clear the people of Rewarewa expected an attack, though not knowing the precise moment when it would occur. Rakei-roa, one of the chiefs of the *pa*, said, “*E kore e tata mai i te arainga o nga toka a Tarai.*”—(“They will not come near us owing to the obstruction of the rocks of Tarai”—rocks of Tarai being used for the chiefs of the *pa*.) The following is the *mata*, or *ngerī*, used by Taranaki at the attack :—

I a matiti, e kai ana au	In the days of summer, I shall be eating
I te aitanga matua	The senior line of descent,
O Tuhoto-ariki.	From Tuhotu-ariki.

At this time the country was covered with a dense growth of *karaka*, *ngaio*, fern trees, and such like scrub, affording splendid cover for

1. Tapuae, a small river which falls into the sea about seven miles south of New Plymouth. Poutoko, on the high ground above the valley of Tapuae, towards New Plymouth, the *pa* formerly occupied by Tamati Wiremu Te Ngahuru before the war.

2. Pahakahaka: this *pa* is near “Woodleigh,” and is cut through by the Frankley Road.

3. Pukeariki, Mount Eliot, formerly the Signal Station for the Port of New Plymouth, now cut away to make room for the Railway Station and other improvements.

4. Ratanui, formerly Major Brown’s farm on the Carrington Road. [? Is this a *bonā fide* Maori name; was it not so named by Major Brown from the great *rata* growing on the hill there?]

marauding parties of natives. The story goes that they came on to the beach before dawn and hurried along, crossing the Henui river, and reached the mouth of the Waiwhakaiho river just before daybreak. They crossed the river and crept stealthily towards the *pa*; the doomed inmates, all unconscious of the vicinity of their old foes, slept on. A halt was called, and Koroheaehe, ¹ a chief of high rank in the Taranaki tribe, advanced alone in the grey dawn to spy out the strength of the enemy's fortifications. He had almost made the circuit of the *pa*, in vain searching for a weak spot, for the works were in good order and the palisading of the best and strongest workmanship. Presently he came to the gateway, and cautiously approaching, he saw that the watchman was not at his post, so quietly and deftly undoing the fastenings he slid back the heavy piece of wood in the gateway and then, shouting his war-cry (see p. 201), he gave the signal for the onslaught; but before his companions reached him he had to defend his life in a fierce hand-to-hand fight with the inmates of the Rewarewa *pa*, who were now making frantic efforts to regain the gateway. Koroheaehe stood his ground bravely, and killed three chiefs with his own good spear before he was killed himself with a blow from a *mere*. A desperate hand-to-hand fight ensued, but the Taranaki *taua* outnumbered the Ati-Awa at all points, and a dreadful slaughter followed. ² The Rewarewa people were caught in a trap; the attack had been made along the sea and eastern fronts, and the inmates of the *pa* were driven back on to the cliff overhanging the Waiwhakaiho river; there the dead lay literally in heaps. Two of the principal chiefs, Te Puni and Rawa-ki-tua, ³ made a bold stroke for liberty, plunging headlong from the cliff into the river below, and rising safely

1. Koroheaehe was the *tupuna*, or grandfather of Te Kahui, the well-known late chief of Rahotu, near Opunake, and also a near relative of Wiremu Kingi Matakatea, one of the principal chiefs of the Taranaki tribe, whose old *pa*—successfully defended by him against the Waikato tribes—was Te Namu, Opunake. Wiremu Kingi, in 1834, saved Mrs. Guard and her two children from being murdered when the “Harriett” was wrecked at the mouth of the Okahu river, a few miles south of Cape Egmont; and again in August, 1862, protected and brought safely through the enemy's country the passengers and crew of the “Lord Worsley,” when that steamer was wrecked in Te Namu Bay, Opunake. W. Kingi died in February, 1893, at a very advanced age.

2. There were three chiefs of very high rank in the Ati-Awa tribe killed here—Rerewha-i-te-rangi, the father of Te Puni, was one of them.

3. Te Puni and Rawa-ki-tua. These chiefs afterwards led their *hapu* in the migration south, occupying what is now the site of the City of Wellington.—See *Journal of the Polynesian Society*, Vol. I., p. 88. Te Puni, at this time, was a young man of from twenty-five to thirty years of age. When the Europeans first came to Wellington in 1840, Te Puni's age was estimated at sixty years; this would make the date of the capture of the Rewarewa somewhere between the years 1805-10. Other information is to the effect that this event occurred many years prior to the sailing of Te Pehi for England in a whaler in 1826.—See *New Zealanders*, p. 317.

to the surface, they struck out for the far side of the stream, which having reached, they ran across the sand-hills and came on to the beach between the Henui and Waiwhakaiho rivers. Running for bare life, they soon reached Pukeariki; here they told their sad story and called on friends and relatives to avenge their loss. It was at once decided to carry out the request—if possible. Messengers were sent off to Puketapu, appointing the following morning as the time for the combined attack on their enemies, now in occupation of the Rewarewa *pa*. Other messengers were sent to the Ngati-Tama in the north—the great fighting *hapu* of the Ati-Awa tribe, asking immediate help. Meantime, things were brisk in the captured *pa*. Between two and three hundred bodies lay stretched out in the *maras* of the fort; the place was one great shamble. In the words of my informant—Heta Te Kauri of Puke-totara—“they were piled up in great heaps like dead sheep,” whilst active preparations were being made for the feast that was to follow.

A few of the Ati-Awa that had escaped the general slaughter made their way to Puketapu. Upon hearing the tidings the great war trumpet was sounded, and the whole *hapu* were soon gathered into the *pa*, and everything made ready to repel an attack. Later on in the day the emissaries from Puke-ariki reached Puketapu, with their scheme for a combined attack as mentioned before. A council of the whole of the inmates of the *pa* was called, and it was then decided that no help should be given, or revenge taken—at least for the present—for the capture and slaughter at the Rewarewa *pa*; for said they, “are not these the boasters who said we were of no account, common fellows, not *toas* (warriors) like them; where is the bravery they boasted about when we stormed Koru? that bravery which they said belonged only to them, the *rangatiras* of the Rewarewa. This is our *utu* for their insults.” So they remained quietly in their *pa*, whilst the feasting of their hereditary enemy on the bodies of their own tribesmen went merrily on. In this way did the men of Puketapu get *utu* for the insults heaped on them by the Rewarewa chiefs, after the capture of Koru.

As mentioned before, the Rewarewa *pa* was stormed just before dawn, and later on in the day the Taranaki *taua* moved inland and took up a position at Wanangananga, now called Katere-ki-te-moana—the rise seaward of Devon road, at the top of what is now called Mangaone Hill. The change of names was made at the time of the purchase of the Hua and Wai-whakaiho block, about 1844 or 1845; the owners refused to sell this portion of the block. The word denotes “let it float away to sea,” or “float it out to sea,” hence the name “Katere-moana.” There a great cannibal feast was held, lasting some days, at the end of which time all that remained of their victims was carefully baked, and then packed away in *calabashes* after the manner

of what we call "potted meat." Certain bones also of the higher chiefs were—after being carefully picked and scraped—packed away in their *pikaus* and taken with them for future domestic use, such as combs, flutes, fish-hooks, ornaments, etc. They were so elated with their late victory that it was decided to surprise Puke-ariki on their homeward march.

Everything being in readiness, they left Katere soon after midnight, timing themselves to reach Puke-ariki just before dawn—the favourite time for Maori attacks. Keeping the Wai-whakaiho Flat on their right, this great *taua*, now increased in numbers by the captives from Rewarewa, passed on through Te Rerenga, or what is now the Glenarvon Estate, keeping on the high ground just at the back of the homestead, thence down into the Wai-whakaiho valley, crossing the river just below the deep pool used for swimming matches at picnic times, then up to the western slope, and on to Puke-o-tipua, now known as Shuttleworth's Hill. Crossing the Mangaorei road—Hospital road—just seaward of Mr. Campbell's residence, they passed on through Mrs. Randolph Smith's farm and over the Henui stream just above Puke-tarata, into Sole Brothers' farm, over the present line of the Avenue road, passing through Hawehawe, close in front of Mr. C. W. Govett's residence into the Kaimata¹ clearing, now the site of the homestead on Brooklands. From here they went down across the Pukekura² stream, about the upper end of the Recreation Grounds, passing through Tarakete, or Gilbert's farm, and coming on to the Carrington road at its junction with the Mill road, thence down the spur on which the Mill road now runs towards the Huatoki river. A halt was called on the brow of the hill, and after a short *korero* (talk), four or five hundred men were sent on as an advance guard to break a track through the dense fern and scrub, and make good the crossing of the Huatoki; this party consisted of common men only—privates, as my informant put it—the chiefs remained with the main body on the hill.

We will now leave the advancing *taua* for a short time, to see how things are going on at Puke-ariki and its neighbourhood. When it became known that the enemy had captured the Rewarewa *pa*, all the outlying forts were abandoned and the *hapu* concentrated within Puke-ariki *pa*. Within these lines, what remained of the *hapu* had gathered. On the refusal of the Puketapu *hapu* to assist in a combined attack on the Taranaki people, fears were expressed that the enemy would attack Puke-ariki, the inmates of which were numerically much

1. Kaimata, now Brooklands, once the residence of the late Captain Henry King, R.N., now occupied by Mr. Newton King.

2. Pukekura, name of the stream running through the Puke-kura Park (late Recreation Grounds), which joins the Huatoki river at Pitawa, just above Carrington road railway bridge.

weaker than the *taua*. Accordingly an appeal for help was sent off immediately to the Ngati-Tama, another *hapu* or subdivision of the Ati-Awa tribe, and who were renowned throughout the land as great *toas*.

The Ngati-Tamas decided at once to send help to their tribesmen; three hundred *toas*, or warriors, were quickly assembled in the vicinity of the Tonga-porutu river, and this war-party is said to have covered the distance between there and Puke-ariki—about forty miles—in five hours. It was a night march, made so that the enemy should not know of the reinforcements coming into Puke-ariki, and so timed that the flowing tide would, before daybreak, effectually wash out all traces of a large body of men having passed along the beaches to the southward.

We will now turn our attention to the advancing Taranaki *taua*, whom we left breaking a track through the dense growth down into the Huatoki Valley. As mentioned before, the main body stayed on the brow of the hill overlooking the valley, waiting until the track should be opened out down to the river. It was now getting on towards day-dawn—"the time of the calling of the birds," as the Maoris poetically term it—and the chiefs, fearing the daylight would be upon them before they could reach Puke-ariki, and becoming impatient of delay, one of them unguardedly called out to the advance party, now well down the hill, to push on. In the stillness of the early morn this was heard by one of the Ati-Awa scouts on Pukaka, who immediately gave the alarm to the inmates of Puke-ariki. Prompt action was at once taken, and a plan arranged to surprise the approaching *taua*. About four hundred of the best fighting men filed out quietly, and passed along what is now Brougham street (New Plymouth) up the spur between the Huatoki river and the Mahoe stream.¹ At a spot called Mawera—junction of Powderham and Brougham streets—they turned slightly to their right, passing through Puta-taua, the present site of St. Mary's Parsonage garden, and took up a position on the seaward face of the rise upon which the residence of Mr. W. D. Webster now stands. Here they decided to await their foes, as from this vantage ground they could overlook the slope down to the River Huatoki, and watch every movement of the Taranakis, who could now be plainly heard approaching straight for the rise, behind which they were concealed. The Ati-Awa of Puke-ariki, seeing their opportunity, divided their party into two, forming a well-laid ambuscade, a practice in which the

1. Pukaka: Marsland Hill. Huatoki: small river running through New Plymouth and crossing main street of town alongside the railway line. Mahoe: a small stream, one of the branches of which took its rise near the junction of Brougham and Powderham streets; this stream joined the Mangaotuku, just about where the Criterion Hotel now stands.

Maoris were acknowledged masters. The advance party of the Taranakis was now almost in their midst; the wily Ati-Awa lay crouched in the fern at either hand, awaiting the pre-arranged signal for the onslaught. Their foes were now well into the net, but still the signal was delayed, and it was not until the head of the Taranaki column had passed through and beyond the ambuscade that their leader thought fit to give the signal. And now with a blood-curdling yell Koronerea¹ sprang into the air, and *mere* in hand, gave vent to the truly awful notes of the war-dance. As one man his four hundred followers answered back his cry, and then fell on their enemies from both sides at once, who, completely taken by surprise, had no time to rally and form up in the narrow track, and were struck down as they stood. Those in the rear, seeing what had happened to the advance guard, and thinking the Ati-Awa were far more numerous than really was the case, were seized with a panic, and broke and fled down the slope at the back of where the Windsor Castle Hotel² once stood, and by Mr. Andrew Morton's garden to the river. Meeting on their way the advance of the main body, a dreadful scene ensued; the river with its steep banks cut off all hope of a hasty retreat along the way they had come, and the under-growth around was so dense that they could not escape in any numbers to the right or left. The panic-stricken advance party, pressed back by sheer weight of numbers those who had reached the seaward bank of the stream, and who were climbing up the steep bank of the river; the Taranakis struggled for a moment on the brink, and then with a dull groan of despair, reeled backward into the bed of the Huatoki river a heaving mass of humanity, forming a slippery causeway of the dead and dying, over which their tribesmen essayed to pass to the further side, the causeway ever rising higher until—as my informant said—the Huatoki was choked with the dead of Taranaki.' The Ati-Awa crossed over the river on the bodies of their routed enemies, and pursued the broken *taua* but a short distance up the spur, having already in their opinion taken sufficient *utu* for the slaughter at the Rewarewa *pa*. The main body of the Taranakis fled up what is now known as the Carrington road, through Broadmoor's farm, across the back of Woodleigh, and thence by Okoare, Ararepe, Ratapihipihi, and Tapuae-haruru³ into their own country. Small bodies of the fugitives escaped up the western slope of the Huatoki valley, and

1. Koronerea died about twenty-five years ago at a very advanced age, and was buried at Puketotara. The head chief of Puke-ariki was Rangi-apiti-rua. Koronerea was the fighting chief of this sub-division of the *hapu*.

2. The Hotel stood in Bulteel street, on section 785, town of New Plymouth, it is now removed.

3. Okoare, the old *pa* behind Mr. F. Watson's homestead. Ararepe, and Ratapihipihi around Rotokare lake, between Elliot and Barrett roads. Tapuae-haruru, the river just beyond Omata.

by Otumaikuku and Pipiko,¹ others by way of the Waimea² stream, coming together again in the neighbourhood of Tukapa,³ and joining the main body towards the Herekawe⁴ stream. In this affair only two men of rank were killed, most of the Taranaki chiefs being in the rear holding themselves in reserve for the actual assault on Puke-
ariki.

This slaughter, called 'Pakirikiri'⁵ took place near the site of the old mill (now demolished) known as 'White's,' that used to stand on the Huatoki immediately below the Gaol, and just down the stream from the small bridge that spans the river on the Mill road. The Ati-Awa ambuscade was laid in what is now Mr. W. D. Webster's garden, between Fulford and Bulteel streets, New Plymouth.

This is the story as told to me by Heta Te Kauri, of Puketotara, a member of the Ngati-Te-Whiti *hapu* of the Ati-Awa tribe. The capture of Rewarewa *pa*, according to the Taranaki version, was given me by Te Kahui—see Korohehea—and all the main points verified by Piripi Ngahuku of the Ngati-Te-Whiti *hapu* (Moturoa) of the Ati-Awa tribe."

It would appear from the following that Takarangi, whose marriage with Rau-mahora has already been described in connection with the siege of Te Whakarewa (*circa* 1740) was in the Rewarewa *pa* at the time of its fall, and there taken prisoner by Taranaki. The following from "Te Waka Maori" Newspaper, 1877, p. 47, alludes to this event, and it is inserted here to preserve it in more permanent form:—

"Nikorima Te Rangi-noho-iho who died 27th July, 1876, at Taranaki was—says his son Tamati-Kaweora—the last of the ancient chiefs of the tribes of Taranaki. He lived before the coming of Capt. Cook, and we are of opinion he must have been nearly two hundred years old (*sic*) for he was a grown up man when the first ships were seen off this coast, which ships the Maoris called 'Te Tere-a-tupaenga-roa,' (the fleet of the horizon). Nikorima was a chief of high birth, and a great warrior of Ngati-Haumia and Nga-Ruahine *hapus* of Taranaki tribe. He was a descendant of Ao-nui, 'nana i

1. Otumaikuku and Pipiko. The locality around the site of New Plymouth Hospital; this building stands on part of the Pipiko reserve

2. Waimea, the name of stream that crosses the Frankley road, and flows into the Huatoki at the tannery, about a quarter-of-a-mile inland of the Hospital gates.

3. Tukapa, this locality is still known by its old name.

4. Herekawe, the name of a stream that crosses the Main South road, about three miles from New Plymouth, in the Omata District.

5. Pakirikiri, a name given to this battle in derision, on account of the large number of common people—*tangata-ware*—that were killed. Pakirikiri is the name of the fish called "Rock-cod."

karihi te niho o Taranaki' (who pricked the teeth of Taranaki, see *ante*, Chap. IX.), also of Tu-te-pupu-rangi, and Rua-korero, (see Table III.), and of those later chiefs Tu-haka-raro, Te Rangi-i-runga, Tu-te-raina and Rangi-manihi. The first war-like expedition in which he took part was that under Te Rangi-i-runga, at Patu-pohue, where he himself killed two men. The next in which he joined was also under Te Rangi-i-runga to Te Aho-roa, Waipa, (? Hinga-kaka, see *supra*) and there three men fell by his hand. He was also at the battle of Rewarewa (see *supra*) where he took Takarangi, a chief of Nga-Motu, prisoner, besides a woman. Nikorima had a narrow escape at the battle of Tawhiri-ketetahi where he received two spear thrusts, one by Whakataka, the other by Tihau. The spear was armed with the spines of the sting-ray (*he tete tara whai*) and was plumed with red feathers (*puhi ki te kura*). A thrust from behind penetrated his back and came out at his belly. A large party of Ngati-Rua-nui once invested his *pa*, Puke-kohatu; all but some boys were absent. He blocked up one of the entrances to the *pa*, and the ladder of the other he threw over the cliff so that there was no way by which the war-party could enter. His arms on this occasion was a spear named 'Nawenawea,' and a *tipua*, *ara*, *he karakia*, (an incantation) named 'Rua-hoata.' His plumes were made of hawk's feathers, and he proved his valour here, for the enemy did not take the *pa*."*

* Knowing the very great age to which the Maoris lived, it is not impossible Nikorima might have been born about the time of Captain Cook's last voyage in 1777; and that the Taranaki natives may have seen his ship pass. This would only make Nikorima about 100 years old, not an uncommon age for a Maori. The "first ship" to visit the coast came about 1825.

SAMOAN PHONETICS IN THE BROADER RELATION.

PART III.

BY WILLIAM CHURCHILL.

ALTHOUGH the passage from the surd to the sonant of any consonantal series would seem to be so simple as to be the most frequent type of mutation, and such it is in the language family which finds its expression in Grimm's law, we do not find it so in the Polynesian. In the spirant class we might fill pages with examples of the change from *f* to the aspiration and thence to extinction. The easy mutation from *f* to *v* is by no means frequent except in the passage from Samoan to Viti, which has no spirant other than the sonant. In the following table we have assembled typical examples of the frequent change from *f* to *v*.

Samoa	fatu	fafa	fasi	fafie
Futuna	fatu	fafa		fafie
Rotuma	hoth			
Viti	vatu	vava		
Tonga	fatu	fafa	fahi	fefie
Niuē	fatu	fafa		
Tahiti	fatu	vaha	vahi	vahie
Marquesas			vavahi	vehie
Hawaii	haku	waha	wahi	wahie
Rarotonga	atu		vai	vaie
Maori	whatu	waha	wahi	wahie
Paumotu			vahi	
Mangareva	atu			vehie
Sikayana	fatu			
Aniwa	fatu			
Nukuoro	hatu			

The Polynesian group which employs both spirants as in Samoan comprehends Tahiti, Futuna, Uvea, Niuē, the Marquesas, Paumotu and Nukuoro. Rarotonga has the *v* alone. In Hawaiian and Maori both spirants are weakened to the nearest semivowel, *w*, to which the

Maori adds *wh*, the aspiration of the same. In Tongareva, which uses *f*, the sonant spirant is replaced by *w*. This table exhibits the mutation of *f* to *wh*, it being a rule with scant exception that the Samoan *f* which passes over to Maori *wh* appears in Tahiti as *f*, rather than *h* or *v*.

Samoa	afā	afato	fiti	fe'e	fafaga	fetū	fatu
Hawaii			hiki	hee	hanai	hoku	haku
Tahiti			hiti	fee	faai	fetū	fatu
Maori	awhā	awhato	whiti	wheke	whangai	whetu	whatu

We are next to note a mutation which is anomalous, from the weaker to the stronger consonant, from the spirant to the mute. In a few rare instances we encounter a progression from *f* to *p*, which in Viti, having no *p*, becomes *b*, or less commonly *v*.

Samoa	fana	folau	ufi
Futuna	fana		ufiufi
Uvea	fana		uufi
Rotuma	fan		
Viti	vana	bola	ubi
Tonga	fana		uufi
Niuē	fana		ūfi
Tahiti	fana		uhi
Marquesas	pana		
Hawaii	pana		uhi
Rarotonga	ana		ui
Maori	pana	pōra	
Moriori		poro	
Mangareva	pana		uhiuhi
Aniwa	fana		
Nukuoro		horau	

The sonant spirant *v* appears in all the Polynesian languages except Hawaiian, Maori and Moriori, and in these it passes into *w*, its sole change. Tongarewa has both *v* and *w* but the material is too limited (no more than four words) for study.

In the following conspectus we have the record of the mutations of the spirants.

	<i>F extinct</i>	F-H.	F-V.	F-HW.	F-P.	F-B.	V-W.
Samoa							
Futuna							
Uvea							
Rotumā		--					
Viti			--			--	
Tonga							
Niuē							
Manahiki							
Tahiti	--	--	--				
Marquesas		--	--		--		
Hawaii		--			--		--
Rarotonga	--		--				
Maori		--		--	--		--
Moriori					--		--

	<i>F extinct</i>	F-H.	F-V.	F-HW.	F-P.	F-B.	V-W.
Paumotu		--	--				
Mangareva	--	--	--		--		
Sikayana							
Aniwa							
Fotuna							
Ongtong Java							
Nukuoro		--					

At last in this study of Samoan phonation we arrive at a complete horizontal series, one which for sense differentiation of sound employs the full geography of the mouth, its posterior, medial and anterior tracts, the palatal, lingual and labial mutes. Yet such is the quick vitality of the language, so instinct is it still with activity of change that the series has become imperfect. In the era since intercourse has ceased with the other peoples of Nuclear Polynesia that palatal mute *k* has dropped off and is designated by the mere soundless gap which we indicate by the inverted comma. In the half century which has elapsed since the reduction of Samoan speech to writing the lingual mute *t* has moved backward in the mouth to the place left vacant by *k*. This is successively half the change which is now taking place simultaneously in the interchange of *n* and *ng*, lingual replacing palatal, and palatal lingual.

The true *k* remains active in Futuna, Uvea, Viti, Tonga, Niuē, Rarotonga, the Marquesas, Mangareva, Paumotu, Tongareva, Maori, Moriori, Nukuoro, Sikayana. It is extinct in Samoa, Tahiti and Hawaii, and sometimes in the Marquesas. In a few instances it passes to a nasopalatal in Viti *ngg*. We note an instance in which it passes forward to *t*, the converse of that movement now so strong in Samoan; from the fact that the Samoan in this instance is a preduplication form we incline to the opinion that the vocabulary form *ta'alo* was really an early example of the beginning of kappation from *tatalo*, thus the instance becomes of the normal type.

In the following table we record these changes, together with a conspectus of the languages in which they are found.

					<i>K extinct</i>	K-NGG	K-T
Samoa	a'a	a'e	va'a	ta'alo	--		
Futuna	aka	ake	vaka				
Uvea	aka	hake	vaka				
Rotuma			ak				
Viti	waka	cake	waqa	tatalo		--	--
Tonga	aka	hake	vaka				
Niuē	vaka	hake	vaka				
Manahiki			vaka				
Tahiti	aa	ae	vaa		--		
Marquesas	aka	ake	vaka, vaa		--		
Hawaii	aa	ae	waa		--		
Rarotonga	aka		vaka				

Maori	aka	ake	waka	tikaro
Paumotu	aka	ake	vaka	
Mangareva		ake	vaka	
Sikayana			waka	
Aniwa		ake	vaka	
Nukuoro	aka	ake	vaka	

The lingual surd mute *t* is found in all the languages of this family, except Hawaiian in which it has already become the *k* into which it is rapidly turning in Samoan. Its other changes are in the same vertical column, that is to say they involve slight variations in the employment of the tongue. The movement from surd to sonant is seen only in Viti, for that is the only language of the family possessing a *d* sound, and even at that it is only the imperfect and nasalized approximation of *nd*. The change from surd mute to surd spirant of the lingual series is also possible in Viti and has been already abundantly illustrated. The still further change from mute to sibilant, though rare, is found in Viti and Rotumā. These changes and the conspectus thereof are noted in the following table, whose limits it will be seen do not succeed those of Nuclear Polynesia. There are these changes to note as well: Tōnga holds the *t* true only before *a*, *o*, and *u*; before *e* and *i* it has so consistently the sound of our English *j* that the character is employed in the alphabet. Similarly situated in Niuē it is sounded as *ts*. In Tongareva and Moriori *t* before *i* has the sound of *ch* (*j*). In Futuna *t* before *i* takes the *ts* sound.

	T-D		T-C	T-S		
Samoa	mutu	fiti	tea	gutu	tunu	uta
Futuna	mutu	fiti	tea	gutu	tunu	uta
Uvea			tea	gutu		
Rotumā					sunu	
Viti	mudu	vidi	cea	gusu		usa

The changes of *p* are slight, they are confined to such results as are due to different lip positions and we meet with them only in Tonga and Viti. The Samoan *p* is represented in Tonga by *p* or *b*, in Viti by *v* or *mb*, and we lack the extension of this division over sufficiently wide range to enable us to make such comparison as would establish the underlying reason. A good hypothesis, and so far as proof or disproof is concerned it amounts to no more than hypothesis, is that in the Samoan *p* is mingled an original *b* which has been destructively assimilated, or that the Samoan surd *p* is an arrest of development yet containing the expectancy of a sonant *b* which becomes completely possible in Tonga and imperfectly possible in Viti. In the following table and conspectus we present illustrations:—

						P-B.	P-V.
Samoa	peau	pou	pule	pua'a	puga		
Futuna	piau	pou	pule	puaka	puga		
Uvea	peau	pou	pule	puaka			
Viti	biau	bou	buli	vuaka	vuga	--	--
Tonga	peau	pou	bule	buaka	buga	--	

In this extended series of minute analyses we have dissected the phonetic elements of the several Polynesian alphabets down so closely that their interrelations lie bare before us. We have examined the progress of one letter unit into another, we have been able to disclose the aboriginal unit which underlies groups of letters and out of which divers sounds have arisen through idiosyncrasies partly physical and partly psychical. We have been doing the work of the histologist on the living tissues of a quick speech.

Dissection is not enough. Our full end is not attained when we leave upon the operating table heaps and heaps of *dissecta membra* of Polynesian languages. From these materials which we know so intimately we must reconstruct and thereby learn the broader lessons of this family of human speech.

First let us look at the story of ethnic wandering which we now have the knowledge to read in the formative material of these languages. We shall find no difficulty in constructing an analytical key to the languages of Polynesia, and we shall use no material other than such as has been set forth in the preceding discussions. We shall force these alphabets to tell their own tale of the migrations of a race. This is the key:—

Mute series complete (*k—t—p—b*)

Nasal series complete (*ng—n—m*)

With sibilant

With true aspiration

Samoa

Tonga

Fakaafo

Uvea

Rotumā

Lacking true aspiration

Futuna

Viti

Manahiki

Aniwa

With assimilated aspiration

Nukuoro

Without sibilant but with aspiration assimilated therefrom

With surd and sonant spirants (*f—v*)

Futuna

Uvea

Tonga

Niuē

Tongareva

Paumotu

Mangareva

Maori

With sonant spirant only (*v*)

Lacking spirants

Lacking both sibilant and aspiration

With sonant spirant only

Rarotonga

Nasal series incomplete (*n-m*)

Lacking sibilant

With surd and sonant spirants

Marquesas

Mute series incomplete (*t-p*)

Nasal series incomplete

Lacking sibilant

With surd and sonant spirants

Tahiti

Lacking spirants

Hawaii

The story is plain to read. Let us briefly narrate just what history the language key opens to our reading. It shows us that the Hawaiian and the Maori stand at the same distance from the point of distribution, and it associates the Hawaiian with Tahiti, it associates the Maori with Rarotongan. Then it shows us at another ring of dispersion from a common centre, not quite so far as these ultimates, the Paumotu and Mangarevan. Yet another circumference is filled at equal radii from the centre with Tahiti, Rarotonga, the Marquesas. As we come nearer to the heart of things we find in the Tonga group a collection of tongues which stand equally but a step away from the Proto-Samoan, each independent although there are plenteous traces of commingling. And at the centre of all we find the true Nuclear Polynesian, the throbbing heart of the speech. One other detail here appears: It is not without meaning that Uvea and Futuna twice are entered upon the record, once in Nuclear Polynesian, and again in the Tonga group; it is the linguistic record that the Tongans have raided Nuclear Polynesia and left the traces of their speech.

This is the reading of the record which philology has preserved. It would read the same even if we had not a single legend of those which go to make up the great tradition of Polynesian migration.

Our next summation of this material will show us somewhat of the structure of this vocalic speech.

Compared with the forerunners of our speech, not only those distant progenitors which we find amid the Indian snows, but even those more proximate ancestors who spoke our tongue within the Christian era, compared even with the reduced wealth of sound which we use systematically for the portorage of sense from lip to ear, all these Polynesian languages seem but feebly equipped for life as the medium of human communication. None the less we shall find an interest in the examination of the sound elements which they hold most closely, those which they shed most freely and particularly those which for them exist in a sort of vivid nebulous haze or a germinating protoplasm.

We have been able to reconstruct in the Proto-Samoan the highest phonetic type of the language, and we have seen how from this type the various stems have declined. Thus we have a good idea of what are the weak points of the structure, its most recent acquirements and

therefore the first to go. In those elements which change the least we see the phonetic elements which were first acquired and which have proved their lasting quality. This sheds for us a bright light on the very period when the man, endowed with the cry by virtue of his possession of animal lungs and larynx, was rising to his own higher estate by discriminative selection from those consonant-forming closures of the buccal organs which he alone among mammals had the speech centre of the brain to operate. No other family of human speech has yet been analyzed to a point so close from which to view with comprehending eye a genesis of human speech. We are to see how few were the first consonants which energized the cry into a speech. Nay, more, we are to find in those regions of haze, those conglutations of language plasm which exist in Polynesian at the present day, a living example of what must have been the case when the man-animal first found out that he had in his poor brain and untrained vocal muscles a mechanism which was to set him at once and forever asunder and above his kin the animal-anthropoid.

Let us now look at the full table containing every phonetic element of Polynesian.

				Ā					
			A		--				
				ă					
			E ě		ö	O			
		I í			ũ	U			
	Y			r l		W		<i>Semivowels</i>	
<i>Sonant</i>	ng			N		M		<i>Nasals</i>	
<i>Surd</i>	h			h		h		<i>Aspiration</i>	
<i>Sonant</i>	--			--		--			
								<i>Sibilants</i>	
<i>Surd</i>	--			s		--			
<i>Sonant</i>	--			--		v			
								<i>Spirants</i>	
<i>Surd</i>	--			th		f			
<i>Sonant</i>	g			d		b			
								<i>Mutes</i>	
<i>Surd</i>	k			T		P			
	<i>Palatal Series.</i>			<i>Lingual Series.</i>		<i>Labial Series.</i>			

In this tableau we have employed the resources of the printer's case to afford a graphic presentment of the relative permanence of these phonetic elements. The letters set in bold face capitals are the solid elements of the phonetic system which appear in all these languages. The bold face lower case letters are those of the older elements which closest approximate the permanent structure. The

Roman type distinguishes the letters which have a partial and somewhat considerable history in the family. The Italic points out those of minimum frequency, possibly appearing in but one of the languages. Inasmuch as the aspiration is strictly neither palatal, lingual or labial, but is possible just before or just after any group of closures it has been found to serve a measure of simplicity and convenience to repeat it in this tableau in close proximity to the column of each series of closure.

If now we regard the bold face letters of this tableau we shall see the common elements of all Polynesian, and in them the earliest acquirements of their progenitors. We may see some reason to indulge ourselves in the fancy that it is likely that the lips were the earliest implements of the human modulation of the cry. Yet so far as this record goes, and there is yet none more elemental, these bold face letters stand on one and the same plane of evolution. That is to say, our earliest knowledge of primal Polynesian is that it is in possession of a full vowel series, and even the animals have them; that it has a full series of semivowels, two-thirds of the nasal series and an equal component of the mute series.

But there is a better way of stating the consonantal possessions.

As far back as we can trace the Polynesian ancestors the men of this early phase of speech evolution had learned to use two positions of the lips, that which lies the nearer the vowel group being positive and struck true, that which lies at the other extreme not quite so true and having sufficient uncertainty to admit of the present diversity between the Samoan *p*, Tongan *b* and Viti reinforced *mb*. Likewise had they learned to use two positions of the tongue, the remoter one striking true at *t*, the nearer one lying in one of those protoplasmic groups whose two nuclei are segmenting about *n* and *r-l*, the segmentation of the latter showing the two nucleoli of *r* and *l*. When we follow the labial column up into the vowel tract we encounter that other group of speech plasm in the inner *a-e-o* triangle with which we have already dealt. Verily the tongue is an unruly member.

The next acquisition is the conquering of similar two points by the palate, fixed points both, except for the single instance of a true *g* sound in Viti as a variant of *k*. That is to say, the later Polynesian has passed his ancestor and has learned to bring the palate to his assistance. But that is as far as he has gone. Uncomfortably and not always certainly he has acquired the art to use those blunt organs which it needs hard training to reduce to precision, but the most he can do is to get *ng* and *k*, never quite certain of holding either, the rest of the column blank.

In the lingual column we find a better showing for the Polynesian ancestor. He had acquired with this finer member a third position. He could not always hold it, only a small group of his descendants can now sound the *s*. Still it was an acquisition.

In the labial series we come to an instrument of great precision, in selecting food it had been better trained to a more sensitive musculature for ages before the speech centre developed in the third frontal convolution to put it to higher use. Here we find a third position not only firmly attained but held so long that it has differentiated into sonant and surd uses of the spirant.

Thus we see the labial series to contain the first acquisition of man in the evolution of true speech, and we find in that series its earliest possession in its nasal. What, then, is it that we see at the end of all our painful study? We see an early man emerging first into the knowledge that he is more than beast and has indeed a speech when he comes out to us mouthing with his lips and mumbling his first consonant, um-um-um, and with it his most elemental vowel a, and we hear him saying as the foundation of his speech mama, even as the same simplest sounds are the first we select in our own infant estate.

We have in our English an interesting group of words, of particular interest to us in this inquiry because they preserve to us a memory of the speech elementals. These are the nouns wherewith we name the cries of our familiar animal friends and the verbs whereby we designate those brute sounds, all onomatopoeias. Look at just a few: coo, cockadoodledo, cuckoo, maa, neigh, baa, tweet, moo, bowwow, miaou, katydid, whippoorwill, morepork. Not a consonant sound in the whole list beyond the elemental Polynesian in the preceding tableau.

Much of the intricate detail of the many tables which have gone before has been devoted to various consonant changes. As we have already summed up in two particulars the material lying dissected before us so we may profitably sum up this item also before we close the inquiry and lay our topic by.

In two instances we note a change from Samoan *s* to Viti *v*, not wholly to be neglected, yet resting on too scanty data to receive further present consideration.

We note a frequent play of interchange of *ng* and *n*, and of *k* and *t*. We explain this as based upon the fact that the inner speech mechanism of the mouth consists of two blunt organs and the Polynesian has not yet refined them by long use to insitinctive service as precise instruments. Nothing, then, could be more natural than to select for service the one which most readily responded to the volition of speech; if the use of the palate were the more agreeable we find *ng* and *k*, if the tongue prove the more obedient servant we find *n* and *t*. These three points are exceptions, one very minor, two major and frequent.

One more preliminary statement: we have already said that for convenience we should enter upon our alphabetical conspectus the aspirate in the neighbourhood of each of the three series. The convenience is this, that the aspirate is not palatal, not lingual, not labial, yet it lies as close to the one as to the other. We shall find it

involved in all these various changes, but it does not effect the rule which we are about to enunciate.

With the three exceptions noted the whole play of consonant mutation in Polynesian is a matter of vertical change. When a palatal changes it changes to another palatal, lingual modified remains lingual still, and labial remains labial even though its play of mutation carries it bodily into the vowel tract. But there is no horizontal movement, the labial under stress of change does not become palatal or lingual.

Now, vertical and horizontal are convenient terms to employ when the conspectus is before the eye, but as terms they have no real value in nature. That which it is of value to recognize is that which underlies this talk of vertical mutation, of labial, lingual, palatal invariability. That all important underlying fact is this: no matter which of the three organs of speech mechanism this early speaker elected to employ for the expression of any given sense he does not change to another organ in case the result is not satisfactory, and this holds true with his remotest descendants wherever they may to-day be found. A novice at the trade of speaking he may fumble the tool he has chosen to employ, but, being man and obstinately progressive, he sticks to the use of that same tool until he has learned the knack of it.

With one more detail we shall conclude our tale of the Samoan phonetics. This is the employment of the accent, the use of varying stresses of voice and varying intonations to enliven the meaning which words are used to convey.

The Samoan accent is normally a stress accent and in a greater or smaller degree every word has one or more accents save for a very limited group of monosyllabic enclitics and only a few more proclitics. Under the stress, the emphasis of pronunciation, it seems a law of nature that vowel sounds tend to prolongation, and such is sometimes the case in Samoan. This being so common in human speech it is scarcely necessary to look upon it as a development of tonic accent, and it makes for simplicity to avoid introducing the term into Samoan. It is to note, however, that short vowels under the stress accent are quite as likely to retain their normal quality, and in Viti it is expressly recorded that the accent generally shortens the vowel.

As a general thing the incidence of the Samoan accent is upon the penult, with subordinate accents lying upon the syllable next before the antepenult and so further on each second syllable anterior if the word reach so far. This orderly arrangement of the subordinate accents is frequently interrupted by the fact that into compound words the composition members carry their own accents unmodified.

This penult accent holds most generally from end to end of Polynesia. In Hawaii it is true of about five-sixths of the words in the language. In Mangareva the proportion is even greater. In Viti the proportion is stated as in nine cases out of ten. It is only when we reach so distant

a terminus of migration as the Maori that we find a development which has cast aside the ancestral stress position and has begun to individualize with accents upon the antepenult and earlier.

The incidence of the stress accent upon the penult is solely a matter of arithmetic, a counting of one syllable forward from the end of the word and there the accent. This is automatic and without relation to the formative stage of the word. Thus, the verb *va'ái* is an augmented form of some stem *va'a* to which has been applied the *i* which we recognize to be one of the agencies whereby the diffuse attributive is particularized to use in some such manner as we understand by the speech class known to our grammar as the verb. To accent it *va'ái* is in accordance with the plan of the speech, the stress lies on the penult. By yet another embracing agency applied at the beginning as well as at the end we use a reciprocal of the newly established verb, and it is long enough for us to need two subordinate and supporting accents, one on either side the principal accent we have just seen in *va'ái*, namely *féva'áíá'í*. Here we have a plain type, dot and dash, stress on every even syllable numbered forward from the end. But we have yet another form of the word, a duplication form of frequent occurrence, in *va'ava'ai*. Here the accent fails to follow the dot and dash system, it is not *va'áva'ái* but *vá'ava'ái*. Now this failure to conform to the rule means something to us in the study of origins. This little final *i* now attached firmly to the latter end of the word may have come into use as one of those parasitic enclitics which never have strength enough of their own to deserve stress of voice but which wrest toward themselves the accents of nobler words. Thus our assumed *vá'a* is made to sound *va'ái*, but that is as far as the influence can reach. In the duplication form the terminal agency can distort one accent and that the principal one of the word, but the subordinate accent clings to its own proper place on the penult of the stem. Therefore the rule that in words of more than three syllables the composition members preserve their own accents.

Consider next the enclitics. The *i* of the foregoing example has ceased to stand alone, we recognize it to be enclitic only from the violent wresting of accent in the words upon which it has so long leaned that it has become consubstantial. Two principal enclitics are commonly encountered, a vocative *e* and a demonstrative *na*. We concede to them independent existence but no accent, they attract to the ultima the accent of the word they follow, and they thereby dissolve apparent diphthongs as already has been commented upon in its earlier place. Here are examples: *fúna* in address becomes *funá e*, *alí'i* becomes *alí'í na*.

Now let us look at the exceptional words which carry the accent upon the ultima. If the final vowel be long it attracts the accent to

the ultima, as *faigatá* and *fetú*. In this case there is evidence to show that these long final vowels are the product of crasis, for the *faigatá* and *fetúu* of Futuna are by the faintest whisper removed from the Samoan forms under the ultima accent, yet the Futuna forms are clearly under penult stress. What these words are which employ this accent must be learned from the speech and retained as an act of conscious memory until ear and tongue have developed the instinct. It is of particular importance to be true to accent, for many words of diverse meanings are distinguished only by such trifles as the catch and the accent: thus *áva*, a boat passage; *áva*, the beard; *avā*, wife.

As various words are differentiated by their accent so is there the beginning of a system of accent differentiation of uses of any given word. *Málietóá* is a well-known royal name, but when it is used in succession to *sa*, the gentile emblem, the accent shifts to the ultima and we have *sa Málíetòà*, this use being restricted to proper names of families. More common is a usage wherein the shift of accent to the ultima serves to indicate a locative object of motion. This use is all the more valuable because none but the finest ear can sense the shade of difference between *i*, in, and *'i*, to. With the assistance of this accent shift, its value being almost declensional, it is possible to distinguish readily between *i Sáfata* and *'i Sáfatà*, in and to Safata respectively.

A few words are accounted too slight for accent. Proclitic they are neither under voice emphasis themselves nor do they modify the accent of the words about them. The weak demonstratives *le* and *se* and *e* are of this class, so is the nominative sign *'o*, the prepositions *a*, *e*, *i*, *o*, and the particles *i* and *te* adjuvant of the personal pronouns.

The great majority of Samoan words have stress accent on the penult. To explain this as due to the genius of the language is to acknowledge ourselves baffled by a problem. Yet it is not only simple and easy of solution in itself but it bears illuminatingly upon problems of etymology which we shall be called upon to solve.

We are going to see that the predominant dissyllables of Samoan speech are reducible to monosyllabic roots and that in these monosyllables rests the working platform of language building. This helps us in the comprehension of why the accent falls where it does. Try our first example in English with the monosyllable *cow*. If we wish to add a modifier, say an adjective descriptive of colour yet not particularizing it to such an extent as to call for special stress, we prefix the modifier and have the phrase *dun cow*. As we should normally speak the phrase there hovers an accent over *cow*, if noun and modifier were compacted into a single word we should say that it carried accent on the ultima. And why? For the simple reason that *cow* being the principal theme the voice follows the brain in dignifying its importance. Exactly the same principle is operative in the Samoan but applied in inverse order.

In Samoan the descriptive follows the thing described. Dun cow would be cow dun, and with the accent still resting on the principal theme we shall find it on the penult. Thus in our study of roots the incidence of accent will help us to sort out those which are principal and those which are subsidiary.

THE CAVE DWELLINGS AT TE PEHU.

THE STORY OF A STONE AXE.

(By J. COWAN.)

[Last year an exploring party, headed by Mr. T. E. Donne, General Manager of the Government Tourist Department, set out from Rotorua for the cave dwellings, about which a good many rumours had been heard—most of them highly imaginative—and located the spot with the assistance of two Maoris. As I do not think the “Journal” has previously made mention of Te Pehu *pa*, the following account of this historic place may perhaps be worth placing on record.]

HIDDEN away in the forest about twenty miles from Rotorua town in a northerly direction are some singular cave dwellings of the ancient Maoris, on the site of the ancient *pa* Te Pehu. It is a place of historic memories, but there are very few natives who can now tell the story of this remarkable spot, or who are acquainted with the history of the Tapuika tribe when these refuge places were hewn out from the rocky sides of Te Pehu hill. The country hereabouts is covered with dense forest and one requires a good bushman guide before attempting to find the long-lost and only recently re-discovered haunt of the ancient children of the wilds.

The first portion of our route was a drive of eleven miles along the main road to Tauranga, passing the Awahou and the watery den of Pekehaua on the way; at the eleven-miles peg we turned off to the right along the road which gives access to the newly-settled lands between Mangaorewa and Rotorua. We drove along for about six miles until the vehicle road ceased; the rest of the journey was done on foot. A rough walk of between three and four miles—most of it through gullies and dense bush—brought us to Te Pehu, on the thickly-wooded bluffs above the Mangaorewa.

It was a lonely but beautiful spot—a densely-wooded hilltop, dropping steeply into a great gorge; the dull roar of the Mangaorewa waters came up through the tree-tops from the bottom of the ravine far below. The forest vegetation was so thick and tangled that it was difficult to trace the outlines of the old parapetted *pa* which crowned the cliff-top; but just on the left as the track wound round to the side facing the ravine there were the well-marked remains of a *koukou* or bastion-like

outwork. The great age of this deserted fort was indicated by the large size of the trees growing in the ditches and other parts of the old *pa*.

Overlooking the gorge, and sloping gently down for a couple of hundred yards or so, there was a narrow terrace cut out of the hillside, just about wide enough in some places to give room for a row of the old-time *nikau* huts of the Maori. All vestiges of any *wharés* had disappeared; but a series of singular little doorway openings cut in the mossy cliff was seen on the right, and investigating these we found that they gave access to the ancient cave dwellings. We counted nine of these artificial caves, all on an alignment; a number of them, close together, were connected by openings cut through the soft rock. The little doorways, from three to four feet high, exactly resembled the openings to the *ruas* or kumara-pits which are often seen on the sites of old *pas* cut out of the hillsides. No doubt these caves, or some of them, were originally made for food-stores, and here the ancient foresters kept their supplies of *aruhé* or fern-root and other foods of primitive man.

Entering one *rua* near the lower end of the terrace we found it to measure five feet in height, with a length of thirteen feet and a width of eight feet six inches. The roof was of a dome shape, very carefully rounded; the marks of the stone axes and the *mata-tuhua* or obsidian knives, with which the Maoris chipped out the soft rock, were still as plain and well-preserved as if they had only been made yesterday instead of centuries ago. The sides of the little underground dwellings were very smoothly cut; the floors were dug out to a foot or so below the level of the terrace outside. Here the forest-refugees of old spread their fern-tree fronds as a floor-covering (*whariki-rau-ponga*) and over them their mats; in the centre of the floor each cave-family kindled its nightly fire. There are the ashes of camp-fires there now, but they are those of present days, for Maori pig-hunters out in these forests occasionally spend a night here—evidently they are in no fear of the ghosts of the long-vanished cave men—and they have written their names in charcoal on the walls. The next caves are so close that they are connected by the wall-openings already spoken of, so that the people in one could hold converse with their neighbours; one of our Maoris remarked that this was an excellent idea, just like that convenience of the Pakeha, the telephone—"Te Maori terepono." The other caves are similar in design, and about the same height as that described, but are narrower.

Some distance away to the west, perhaps half a mile on the other side of the Mangaorewa Gorge, there is another ancient forest *pa*, called Te Weta, once occupied by a *hapu* of the tribe that held Te Pehu. There are said to be some cave dwellings of this sort there also, but we did not visit the *pa*.

The following traditional story of Te Pehu *pa*, and the conquest of the forest-dwellers by the lakeside Arawas about two hundred years ago, was told me by old Waharoa, a well-informed Rotorua Maori. It is an interesting illustration of the fierce feuds and vendettas which were carried on by tribe against tribe, actuated by the never-dying thirst for *utu*. It is the story of a stone axe, and all the trouble it caused :

"This is what I know of Te Pehu *pa* and the people who dwelt there in the hill-caves ; the history I was taught by my father. Te Pehu fort was built there, far in the forest, by the Tapuika tribe, about eleven generations ago. The Tapuika are a clan of the Arawas ; their ancestors came in the Arawa canoe, and the remnant of the tribe live at this day at Te Puke and elsewhere between Rotorua and the coast. Their chiefs in Te Pehu at the period I am telling of were three named Te Koata, Rakawhati, and Whanganui. Now there was a certain man of the lakeside Arawas, one Katu, of Ngati-Ihenga *hapu*, who went from here to Waikato on a visit to some of his friends there. His Waikato hosts, before he left, presented him with a valuable stone adze (*toki*) and a shark's tooth ornament (*mako-taniwha*). Rakawhati and Whanganui from Te Pehu *pa* were also on a visit to Waikato, and learned of the presentation of these articles of Maori *taonga* to the Rotorua man. They were anxious to secure these treasures for themselves, and on their return they laid in wait for Katu on a certain road which he frequented, and leaping out from the thickets on the Ngati-Ihenga man they forcibly robbed him of his axe which he carried with him, and tore his shark's tooth pendant from his ear. Then they returned to Te Pehu rejoicing. As for Katu he went on to Puhirua, the large stockaded *kainga*, which in those days stood near the lake shore between Te Awahou and Te Puna-i-Hangarua (now known as Hamurana), and loudly *tangi'd* for his lost treasures. The Ngati-Rangiwewehi, his wife's tribe, asked him, 'Why do you weep?' He replied, 'My treasures have been *mur'u'd* from me by Rakawhati and Whanganui, those men of Te Pehu.'

"The lakeside tribes related to Katu were exceedingly angry at this affront, and a small-armed party speedily proceeded into the forests, and arriving at Te Pehu demanded *utu* or compensation for the robbery, of which Katu had been the victim. They asked that certain valued *kakahu waero* (dogskin cloaks), of which Tapuika were known to be possessed, should be given to them as *utu*. Then stood forth Rakawhati the chief, and brusquely shouted to them :

"*He whakahihi ta koutou ki te haere mai hi te tono utu ! Kaore e hoatu !*—(What a conceit you must have to come here and ask for payment ! No, you will get none !)

"And the Ngati-Rangiwewehi and Ngati-Ihenga party returned home as they came, without the dogskin cloaks, and anger burned in their hearts.

"Some time after this episode Te Koata, the head chief of Te Pehu and Te Weta, paid a visit to Puhirua. The Ngati-Rangiwewehi had not forgotten or forgiven the forest-men for their insult, and they seized the opportunity to forcibly plunder Te Koata of what *taonga* (valuable property, ornaments, etc.) he had in his possession, as *utu*. Te Koata did not return direct to his home in the bush, but went to Kawaha, the headland just to the north of Ohinemutu, where there stood a large *pa* of the Ngati-Whakaue tribe, the most powerful section of the Arawa nation. He informed the people of that *pa* of what had occurred, and cried for vengeance on Ngati-Rangiwewehi.

"And there rose up a certain man of Ngati-Whakaue eager to raise the feud against Katu's people. Taking an old flax mat, a *kakipora*, and setting it alight, he swiftly set out for Puhirua by night with the intention of setting fire to the great carved house called 'Tawake-hei-moa,' of which Ngati-Rangiwewehi were exceedingly proud. The flax mat would smoulder for a long time without being consumed by the fire. Arriving at Puhirua when the people were asleep, he stole up to the rear of the carved house and thrust the smouldering *kakipora* into the dry raupo thatch-walls (*tuparu*), left it there, and fled back to his village. The large meeting-house was speedily ablaze, and when the alarm was raised in Puhirua the tribe ran to the *marae*, and loudly lamented the destruction of their fine *wharé-whakairo*. Quickly divining the hand of Te Koata and his friends in this act, they cast about for immediate and terrible *utu*.

"A party of men was swiftly despatched to the village that stood near the Fount-at-Hangarua (now known as Hamurana spring), where lived a member of the Tapuika tribe, an old woman named Waitarere. Her they seized [she had nothing to do with the case, but that did not matter], and haling her quickly to Puhirua, they cast her into the still burning ruins of the carved house and roasted her alive. *Kaitoa!* The burning of the *wharé-whakairo* was avenged. The old woman's death was the *utu* for the stolen axe and the shark's tooth of Katu.

"But Ngati-Rangiwewehi and their friends did not let the feud rest there. They decided to carry the war into the Tapuika country. So, raising a strong war-party, they marched over the hills and through the forest to Te Pehu, and furiously assaulted that *pa*. They succeeded in capturing it and in killing most of the occupants. The survivors fled down the gorge and across the Mangaorewa to Te Weta *pa*, and there the Tapuika made a final stand. But the *opé* (army) of the lake men were again victorious. They stormed the *pa*, and very few escaped the battle-axe and spear. The *morehu* or remnant of the garrison crept back through the forest to the desolated site of Te Pehu *pa*. Amongst them were the three chiefs, Te Koata, Rakawhati, and Whanganui, who had managed to escape the general slaughter. In fear and trembling they took refuge in the caves (*ana* or *rua*) which had been

cut in the sides of the hill *pa*, and there they hid until the victorious Arawas had marched home again carrying with them the heads of many of the slain and much *taonga*, besides some of the Tapuika women for slave-wives. And ever after that they continued to live in the cave dwellings, existing on the wild foods of the forest and the birds they caught, and always keeping a watchful eye for their foes. And so was finally avenged the theft of that axe of Katu's by the insolent chiefs of Tapuika.

"These caves," concluded old Waharoa, "are very old indeed: they were first dug out by the Tapuika perhaps ten or eleven generations ago; but possibly it was not until Te Koata's time that they were enlarged and used as human habitations. From Te Koata down to the present day is about seven generations of men."

THE STORY OF TE PEHU PA.

AS TOLD BY WAHAROA, OF UTUHINA, ROTORUA (1907).

[The following, which I took down from the dictation of old Waharoa, is the narrative on which the foregoing history is based.—J. COWAN.]

KO te iwi nona tena pa, ko Tapuika; nga rangatira o taua iwi, ko Te Koata, ko Rakawhati, ko Whanganui. Na, tera ano teteahi tangata o Ngati-Ihenga, ko Katu te ingoa. I haere a Katu ki Waikato kia kite i nga tangata o reira. Ka homai e Waikato ki a ia kotahi te toki me te mako-taniwha. A, i haere mai a Rakawhati raua ko Whanganui ki Waikato ka tupeke* kia Katu. Ka hoki mai a Katu ki Puhirua. Ka tae a Rakawhati me Whanganui ki Waikato, ka korero mai te tangata-whenua, "Mehemea kaore i tutaki korua i a Katu?" Karanga atu a Rakawhati, "Ae, ki te huarahi." Ka ki mai te tangata-whenua, "He taonga i a Katu;" ka whakaaturia te ingoa o nga taonga, he toki, he mako. Ka hoki mai enei rangatira. Ka mau ki te huarahi a Katu me tona whaea, ka hopukia, ka murua nga taonga, ka hoki atu ki Te Pehu ki ta raua pa.

Ka hoki mai a Katu, ka tae mai ki Puhirua, me te tangi. Ka patairia e Ngati-Rangiwewehi, "He aha te take o to tangi?" Ka ki atu a Katu ko a raua taonga kua murua e Rakawhati raua ko Whanganui.

Ka haere nga uri o te tangata-whenua ki Te Pehu, ki te tono utu mo te murunga, kia homai te kakahu-waero hei utu. Kaore i homai. Ka karanga mai a Rakawhati, "He whakahihi ta koutou ki te haere mai ki te tono utu. Kaore e hoatu." Ka hoki mai te ope ki Puhirua.

I muri, ka haere mai a Te Koata ki Rotorua. Ka tae mai ki Puhirua, ka murua e Ngati-Rangiwewehi nga taonga a Te Koata. Ka haere atu taua rangatira ki Kawaha, ka korero ki a Ngati-whakaue kua mnrua tona taonga. Katahi ka haere teteahi tangata o Ngati-whakaue me te kaki-pora ki tona ringa, e tahu ana, hei tahu i te whare-nui a Ngati-Rangiwewehi ki Puhirua, ko "Tawake-hei-moa" te ingoa. Kia tae ki reira, ka kuhua te kakahu e tahu ana ki te tuparu o te whare, ka waiho atu, a ka hoki mai taua tangata ki Kawaha. Ka wera i te ahi, ka kite a Ngati-Rangiwewehi, ka haere mai ki te

tangi mo tera whare e tahu ana. Nui atu te riri a Ngati-Rangiwewehi. A ka haere nga tangata o Puhirua ki Te Puna-i-Hangarua (Hamurana), ka rokohanga tetahi kuia o reira, o Tapuika, ko Waitarere tona ingoa. Ka haria mai te kuia e Ngati-Rangiwewehi ki Puhirua, e ka ana te whare-nui, ka whiua te kuia i roto i te ahi, hei ngaki i te weranga; ka mate. He utu tenei mo te toki a Katu.

I muri mai ka haere he ope ki te whawhai ki Te Pehu—ka whawhai, ka hinga te pa, ka mate nga tangata. Katahi ka haere te ope ki te whawhai ki tera pa, Te Weta, ki te taha uru o Te Pehu. Ka hinga te pa, ka mate nga tangata o roto; ka horo katoa. Ka rere nga morehu, ko Te Koata, ko Rakawhati, ko Whanganui ma, ka oma ki te ana ki nga rua nohoanga-tangata, ki Te Pehu. Ka noho ki reira; ka ora nga rangatira o Tapuika. Ka hoki mai te ope ki Rotorua.

Na Tapuika i mahi enei rua; tawhito rawa nga rua, nga ana.

NOTE.—No doubt such a historian as Takaanui Tarakawa, of Te Puke (now helping in the building of the Government *pa* at Whakarewarewa), could give a fuller account of Te Pehu's history than this, but I have not had an opportunity of seeing him.—J. COWAN.

[We may add to Mr. Cowan's account by suggesting that an exploration of the Manga-o-rewa stream would probably disclose some very wonderful scenery. The Maoris of Rotorua say that east of the Tauranga-Rotorua road and within the gorges of the Mango-o-rewa at a *pa* named Te Taita there are two very noticeable pillars of rock standing up in the bed of the stream opposite one another, out of one of which at eight feet from the ground springs a fountain. Lower down is a great pillar of rock, on to the top of which has fallen a slab of rock, connecting it with the cliff and thus forming a natural bridge. The gorge itself is at least eight hundred feet deep, cut out of the grey Rhyolitic tufa that forms the plateau between Rotorua and Tauranga.—EDITOR.]

* Query: *tutaki*.



NOTES AND QUERIES.

[196] The Maori god Ha.

In the account of "Takitimu" canoe, J. P. S., Vol. XVII., p. 102, we find a reference to the Maori gods *Io* and *Hā*. *Io* we have heard of before, but I think this is the first notice of *Hā*. As the latter is classed with *Io*, the assumption is that he is one of the Superior gods. Does any one know any thing further of him? I find the following references in Dr. Turner's "Samoa a Hundred Years ago," p. 46. 1. "*Le Sa*—the sacred one. The name of a war-god in several villages, and incarnate in the lizard..... 2. In some places *Le Sa* was incarnate in an owl, and was more an agricultural god who sent rain and abundance of food. 3. *Le Sa* in one place was a household god and incarnate in the centipede." *Le Sa* in Samoan is *Te Ha* in Maori; and in Moriori *ha* means sacred, as *sa* does in Samoan. So there is probably a connection.

S. PERCY SMITH.



TRANSACTIONS AND PROCEEDINGS. POLYNESIAN SOCIETY.

A MEETING of the Council was held at the Library on the 7th December, 1908.
Present :—The President, Messrs. Corkill, Fraser and Newman.

A letter was read from the Department of the Interior stating that Parliament had appropriated £100 towards the "Memoir Fund."

The following new members were elected :—

Wi Katene, Rotorua.

The Carnegie Public Library, Dunedin.

F. J. Hayman, Native School, Oruanui, Taupo.

T. M. Wilford, Wellington.

It was reported that for the first time in its history the library had been all collected together, and properly arranged in the room lent the Society by the Technical School Authorities.

Messrs. Parker, Skinner and Smith were appointed a committee to consider which of our exchanges can best be dispensed with, in view of the fact that there will shortly be difficulty in finding room on the shelves for more books.

It was reported that the "Memoir Fund" (including payments and promises) now amounts to £156.

The following papers have been received for publication :—

Notes on the *Kuaka*. By Wiki Te Pā (through Mr. James Drummond).

The Story of Taharaku. By Mohi Turei (through Archdeacon H. W. Williams).

On the Maori Heavens. By Te Haupapa-o-Tane.

Pathology of Samoa. By H. L. James.

Te Ariki. By Te Whatahoro.

On Ariki, and incidentally Tohunga. By Hare Hongi.

List of Exchanges, etc., received :—

2402-7 *The Geographical Journal*. June to May, 1908.

2408-9 *The American Antiquarian*. May to August, 1908.

2410 *The Batan Dialect*. Bureau of Ethnology, Philippines. Vol. v., 1, 2.

2411 *Neocene Man, Sierra Nevada*, University of California publications, Vol. vii., 2

2412 *A Mission record of the Californian Indians* " " Vol. viii., 1

2413 *Ethnography of the Cahuilla Indians* " " Vol. viii., 2

2414 *The Religion of the Luiseno Indians* " " Vol. viii., 3

2415 *The Culture of the Luiseno Indians* " " Vol. viii., 4

2416-7 *Tijdschrift*. Bataviaasch Genootschap. Deel L., 5 and 6, Deel LI., 1.

2418 *Notulen* " " Deel XLVI., 1.

2419 *Bijdragen*. Koninklijk Instituut. The Hague. Deel LXI.

2420-21 *Journal*—Royal Colonial Institute. June-July, 1908.

- 2422 *Archivio*—Italian Society of Anthropology. Vol. xxxviii., 1.
- 2423-26 *Revue*—L'Ecole D'Anthropologie de Paris. May-September, 1908.
- 2427-29 *Bulletins et Memoirs*—Société D'Anthropologie de Paris. Vol. viii., 4, 5, Vol. ix., 1.
- 2430-32 *Proceedings*—Royal Society of Edinburgh. Vol. xxviii., 4, 5, 6.
- 2433-55 *Journal and Proceedings*—Asiatic Society of Bengal. Vol. iii., 8-10, Vol. iv., 1-4, and extra. Vol. lxxiv., 2, 3.
- 2456-59 *Na Mata*. July to October, 1908.
- 2460 *Pictured Rocks*—Flathead Lake. University of Montana.
- 2461-64 *Science of Man*. Anthropological Society of Australasia. Vol. x., 2, 5.
- 2465 *Bulletin*—N.Z. Dominion Museum, No. 2.
- 2466 *The Ancient Hawaiian House*. Memoirs, Bernice Pauahi Bishop's Museum, Vol. ii., 3.
- 2467 *Hawaiian Land Shells*—Occasional Papers „ „ „ „ Vol. iii., 2.
- 2468 *Explorations Upper Usumatsintla*—Memoirs, Peabody Museum American Archaeology, Vol. iv., 1.
- 2469 *The Sacred Maya Stone of Mexico*. Presented by W. H. Saxton.
- 2470 *Antiquities of Upper Gila, etc.*—New Mexico. American Bureau of Ethnology Bulletin, 35.
- 2471 *Mata-hari*. From Prof. Dr. Renward Braudsetter.
- 2472 *Report*—Trustees Public Library, Museum, etc., Victoria, 1907.
- 2473 *Maori Dictionary*—Williams' 4th ed., with MSS. additions by C. E. Nelson.
- 2474 *Research and Review*—Journal of the Indian Research Society. Vol. i., 2.
- 2475-83 *Bulletin*—American Geographical Society. Vol. xl., 1-9.
- 2484 *Transactions*—Geographical Society of the Pacific. Vol. v., series 2.
- 2485 *Annals*—Queensland Museum. No. 9.
- 2486 *Maori Nomenclature, Westland, N.Z.* Presented by W. H. S. Roberts.
- 2487 *Nomenclature of Otago, N.Z.* Presented by W. H. S. Roberts.
- 2488-89 *Mitteilungen*—Anthropologischen Gesellschaft, Vienna. Vol. xxxviii., 1, 2, 3.
- 2490 *Transactions*—Wisconsin Academy of Science and Arts. Vol. xv., 2.
- 2491-97 *La Géographie*—Société de Géographie de Paris. Vol. xvi.
- 2498 *Annales de la Faculté de Science, Marseilles*. Vol. xvi.
- 2499 *De Java-oorlog, 1825-30*. Bataviaasch Genootschap.
- 2500 Sir John Evans' *Ancient Stone Implements of Great Britain*. Presented by W. W. Smith.

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THE attention of members of the Society and in the records of the Polynesian Race, is drawn to the Annual Report of the Society for 1907, to which original members will give £100, if another member publishes a number of original documents not previously published, which have great value as contributing to the knowledge of the Race.

Amongst the most valuable, are the Rev. Dr. Wyatt Gill's Rarotongan Traditions, etc.; The Traditions of the Marquesan Islands; Mr. Elsdon Best's History of the Urewera country; besides others relating more particularly to the Maori branch of the Race, all of which it seems impossible to publish through the columns of the quarterly "Journal of the Polynesian Society," owing to the quantity of matter constantly coming forward.

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